

3

Gods rebuke

IN

Taking from vs that worthy and honourable Gentleman Sir Edward Lewkenor Knight, the first day of May this present yeere 1618. he being at that time high Sheriffe of SUFFOLKE!

Whose Christian life and comfortable end are here faithfully recorded.

Together with diuers profitable and necessarie instructions; Deliuered first in a Discourse at his Funerall, and now enlarged, and published, for the benefit of others not then present.

By T. O. alias P. Minister of the word of God at Denham in Suffolke.

ECCLIES. 12. 5.

Thus man goeth to the house of his age; and the Mourners go about in the streets.

LONDON,

Printed by Edw. Griffin for Iohn Parker
at the signe of the Ball in Pauls-Church-
yard. 1619. X

GOOSEBERRY

THE
ART
OF
CULTIVATING
GOOSEBERRIES
AND
THE
MANNER
OF
PRESERVING
THEM
IN
JAM
AND
WINE

WHICH
CANNOT
BE
OBTAINED
BY
ANY
OTHER
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IN
JAM
AND
WINE

BY
J. K. L.
LONDON
PRINTED
BY
J. K. L.
1712



ME list not search the hidden mystrie
Of Garters Arte, or fetch thine antique stocke
From Trojan, Greeke, or Norman gentrie,
Such pride I leave to the vaine-glorious flocke,

'Amongst whom vaine titles beare the greatest stroke;
Yet some morality these seeme to yeeld
Threes Chevroneas Azure, in an argent field.
Argent the badge of spotlesse puritye,
Azure beauesons drie: Chevroneas a constant minde
Three is the number of Trinitie.
These in thine armes most sweetly are combine
What good in heauen or earth we erst can finde:
Flectar non frangat, this his motto speakes,
Although perchaunce he bonds he neuer breakes:
Not by the recklesse stroke of dismal Fate,
Which hath but made this moralls verities,
Thy purest white hath got the purest state,
Thy constant minde the place of constancie.
The swiftest Creature will may be the cress,
To shew how soone thou gain'st this blessed rest.

Grayhound.

TO



TO THE FAIRE,
and hopefull Branch, of the
renowned FAMILY of the
LEWKENORS in *Suffolke*,
Edward Lewkenor
Esquire.

SIR



I hath been my
continuell de-
fire, euer si-
thence it was
the Almightyes
pleasure, to take from vs, vn-
to himselfe, your worthy and
A 3 honou-

THE EPISTLE

honourable Father, that some
 skilfull hand, would haue
 enterprized this worke, thus
 rudely by me both begunne
 and finished. For the more
 beautifull the face is, the more
 exquisite is the Limmer that
 it challengeth. (*Let the Cobler
 meddle with his slipper, and let A-
 pelles only draw the picture of that
 great Alexander.*) If such a one
 would haue vndertaken it,
 how happie should I haue
 thought my selfe if as his ser-
 uant, I might but haue
 ground his colours. But see-
 ing none would; I as you see
 haue done it; Plainely I must
 needes confesse, howbeit as
 I am not a neere

DEDICATORIE.

neere the life as possibly I
could. And to you, his only
sonne, doe I deuote this I-
mage, of so rare and onely a
father. Your tender yeeres
perhaps, will for a time dim
your eye, that you shall not
be able so clearely to discern,
that deate of worth that is
here pourtraied, and shadow-
ed out. But *Pictures*, are al-
waies best discerned some
distance off; and therefore
my comfort is, that although,
not now, yet in time you wil:
The which time being once
come, let me desire you, that
whatsoeuer excellencie you
finde here expressed, you
A 4 would

THE EPISTLE

would be pleased, to imbrace,
and follow ; shaping your
selfe and all your actions, ac-
cording to so noble, and ex-
cellent a Patterne. So, what-
soever honours, your Father
in his life possessed, you his
sonne after him shall be sure
to inherit, and the same blef-
sings that attended him, shall
questionlesse, be doubled vpon
you. The which I shall
not whilst I liue cease beg-
ging at the hands of our hea-
uenly FATHER. Alwaies
resting

Your poore friend,

*Timoth: Oldmayne,
aliàs Pricks.*



CLARISSIMIS ILLIS
viris, D. *Laurentio Chaddertono*
S. Theol. Doct., & M^{ro} Collegij Eman,
Cantabr. D. *Samueli Wardo*, S. item
Theol. Doct., & Collegij Sidnei
in eadem ACADEMIA
Præfecto.

NEC NON
Guilielmo Bedello, de Horninger, *Io-*
banni Heylen de Buria Sti. Edmundi,
Thoma Turnero de Ousden, *Iohanni Plafaro* de
Debden, & *Ezechiali Edgars* de Halsead:
Pastoribus vigilantissimis, Theologis
dignissimis, Amicis suis multis
nominib' colendissimis,

THOMÆ VVS OLDMAINVS alias
PRICKVS iuuenis eir.

M Irabimini sat scio (viri dig-
nissimi, præstantissimiq; The-
ologi) qua me noua ambitio
impuleris,

Epistola.

impulerit, ut quem hactenus ad-
spiciendo, illud ad se huc, à publico
omni hominum conspectu secluserit,
nec passa est blandiens illa, & ami-
ca animi à forensi strepitu remoti
quies (quam ab ineunte aetate stu-
diosè sum sectatus) foras prorope-
re, nunc derepente, nescio quibus
aëstris agitatum videtis, in ambizioso
hoc, scripturientium theatro versan-
tem, ubi censorum, cum spectatorum
multitudine, contendere videatur.
Nullum me (credite) antea huius
solitudinis, capis fastidium, nulla
conditionis nova erexit affectatio,
nullus gloriola tumor inflavit, ut in-
ter neotericos scriptores (in leui hoc
prasertim & umbratili scribendi ge-
nere) nominis splendorem ambirem.
Nusquam mihi magis volupe erat,
paterne spectare rura, & proprii ca-
mini fumum. Satis mihi est, abunde
satis, vinctulus huius, quod Dei Opt.

Max.

Epistola.

Max. munere concessum est, imper-
turbata possessio. Querunt sibi (si
Dij placet) nominis & fama perpo-
tuitatem, quorum animi superbiori-
bus gloria statibus intumuerunt. A-
gant, & furtivis altorum pennis, ubi-
nis loci volitent. Voluent (inquam)
illi; ego satis mecum praeclarè actum
putanero, si possim humi repens, co-
rum & observare insipientiam, &
irridere vanitatem. Nunc verò (vi-
ri clarissimi) eò loci res nostrae posita
sunt, ut (vel vobis indicibus) ne-
queam me diutius continere; ex illo
(quem dixi antea) quietis modo, ex-
cussus, cuiusdam Theologi nimis se-
dula diligentia. In illas etenim an-
gustias me adegit huiusce hominis
intemperies, ut vel scribendo leuita-
tis, vel ingratitude non scribendo,
notam mihi iniuri patiar. Nimirum
illud est quod inquit Comicus, Lu-
pum auribus teneo, culus siue de-
tinuero,

Epistola.

tinuero, siue dimissero, morsum non sum effugiturus. *Hec dum mecum penitus, & diuturna adhibita deliberatione perpendo, quod potui unicum, elegi (è duobus malis iudicio meo minimum) acerrimam potius, cuiusvis homuncionis censuram subire, quam vel minutilam, erga dignissimum hunc virum, liberalissimumq; Patronum, ingratitudinis maculam, feram mihi aspergi. Deum interea testor, nisi crebris amicorum eruditissimorum, quorundam Theologorum efflagitationibus, propriaque existimationis (quam date veniam, si integram & illibatam conservare cupiam) defensione pertractus fuisssem, nusquam me, ne somniando quidem cogitasse, tractatulum hunc nostrum (quem etiamdum typis indignissimum iudico) typis evulgare. Ita mihi semper in delitijs fuit quod de Galba Tacitus, Famæ nec incuriosus,*

Epistola.

osus, nec venditor. Esto tamen,
(quandoquidem non possunt mea vo-
ta) necessitas obtineat & vincat. Est
siquidem vel in minutulis hisce (ne-
que enim sine hoc cadit passerculus)
ductus divina providentia; quem
ego libenter sequor, si hac tantum
duo, quæ ardentissimis votis efflagi-
to, exorauero. Primò igitur a Deo
Opt. Max. supplex peto, ut conati-
bus hisce nostris, utut tenuissimis,
faustè & feliciter aspiret, ut cedant
in nominis sui gloriam, & Ecclesie
utilitatem. Nimirum ut dignissimi
huiusce, generosissimiq; Equitis vi-
tam (radiori fortasse Minerva elucu-
bratam, & festinante descriptam ca-
lamo) in exemplum sibi proponant,
cuiusvis conditionis homines, Virtu-
tis, Pietatis, Religionis. Deinde au-
tem, ut subitaneus huius stella occa-
sus, languidam illam, & corpentem,
qua sopiri quamplurimos videmus,
securitatem

Epistola.

Dorn. Cal-
thorquin
Parkertan
Equitem,
&
Edm. uadū
Baconem
de Shrub-
Armigerū.

securitatem discutiat. Exempla morientium (uti ferunt) sunt documenta uiuentium; Futurique mali prasagium semper fuit, bonorum interitus. Perspicimus, etiam dum, miseri perspicimus, fouentem ultatricem Omnipotentis dextram. Vix dum illo defuncto, geminas insuper, Reipub. fulera, Ecclesie columnas, summa integritatis, & religionis firmamenta, quantius pretij viros, efferrī videmus. Enimvero, dum igneam illam, nuperrimē impressionem obseruanti, comantes spargentem iugas, & cali palatia occupantem; nulla mihi in mentem venerunt delirantium Astrologorum placita; quin suspicatus sum (si liceat iudicare) ex beatissimis hisce Animabus, aliquam potius, ardentissimo flagrantem zelo, nostraque salutis desiderio incensam, penitentia præconem, nonneque vitæ monitorem de caelo splendescere.

Alterum

Epistola.

Alteram est, quod à vobis effla-
gito (viri praestantissimi) ut digne-
mini nostrum hoc intra quatuor in cli-
entelam vestram placide suscipere.
Qui eo tantum nomine, sub auspicijs
vestris prodire gestit, quod ex con-
ferto illo beneuolorum, choro, nullos
inuenerit noster hic parue fama sua
studiosiores: Nullum vos (expertus
loquor) doctrina vestra, & pietatis
amantiozem. Hac ego primum spe-
fretus, sub amoris vestri umbraculo
delitescere cupiebam. Nec poteram
apud me cogitare, non futurum vo-
bis gratissimum, quod ad memoria
eius perpetuitatem conseruandam, vel
tantillum faceret. Valete (viri gra-
uissimi) & mendas omnes Typogra-
phicas, calamo emendate; Authoris
autem, sub amoris tegumento vela-
te; Clamidemque vestram, quod
olim Eliæo Elias mihi circumijcite.
Deus conatibus vestris sanctissimis
iuxta,

Epistola.


iuxta, & p[ro]p[ri]is salicem successum
praebeat.



GODS Rebuke.

Pfal. 39. vers. 11.

*When thou with rebuke dost chastise
man for iniquity, thou as a moth
makest his beauty to consume: sure-
ly euery man is vanitie.*

S oft as I haue considered
with my selfe (since this
heauie accident befell vs)
of the worth and dignitie
of him whose body we haue now com-
mitted to the earth, so oft hath the con-
sideration thereof made mee (though
in vaine) desire either a longer time, or
B more

more daies for the better sitting of our
 selues for the solemnizing of those his
 Funerals: or seeing that necessitie dri-
 ueth vs within the compasse of one:
 that then we could with *Iesus* lengthen
 this our day making of one, two, yea
 if it might be, of every houre of the
 same, a day, that so nothing might
 haue beene wanting in the least respect,
 for the further adorning and setting
 forth of these his Funerall solemnities.
 For shall we indeed suffer so faire a star
 as this, thus fatally to passe away with-
 out any more remembrance? But it is
 the hand of God that hath done it, ^a let
 vs be silent, it cannot be auoided, let
 it therefore with ^b patience be indured.
 Neither doe we dispaire at all of the fa-
 uourable censure of wise and vertuous
 men, for our more then ordinarie hast
 (as may be thought) in this his buriall.
 Especially when as they shall vnder-
 stand that it was the minde of the de-
 ceased in his lifetime, that things should
 be thus ordered. Oft times in his
 health desiring, of his deare Wife and
 now desolate Lady: oft times of his
 dearest

^a Pl. 39.9.

^b Apo. 13.

10.

Heb. 10.

13.

dearest friends; that if God saw so good that hee should end his daies before them, that they would be pleased as to see his body in a decent and comely manner committed to the earth; so in doing of the same that all needlesse and superfluous expences should be avoided: He deeming the money laid out vpon the same of all other worst bestowed, considering that vsually such assemblies were rather meetings of riot and excesse, then of any true humiliation. Well then let others have their pompous Obsequies, neither he nor we doe enuie them; And let them if they please hire Trumpets to sound out and proclaim to the world those their virtues, which till then the world neuer tooke notice of. Onely let the world but speak what it knoweth here, and it shall be sufficient for the honour of this worthy Gentleman, though none speake for him, nor he now a word for himselfe. Bury not therefore in obliuion, oh forgetfull and ingratefull world,

1. His Piety and Devotion to Godward.

B 2

2. His

2. His Integrity and vprightnesse to
ward man.

Two things indeed principally deseruing our consideration here on earth, especially standing as they doe vpon record in heauen, being written (I make no question) long ago in a booke of remembrance before the Lord: there they were recorded, and there they are now rewarded. And these likewise are the two things that I purpose to insist principally vpon in passing through the life of this worthy person: the which being done, and something spoken likewise of his death: then will I by Gods fauourable assistance proceed on to lay forth such principall instructions, as that portion of Scripture, which according to the few houres allotted me, and I had leasure to thinke of, will afford vnto vs.

But before I come to any of these I must here craue pardon: First if I shall more hastily and with a drier foot passe through things, then is of the greatest part of this Assembly either expected or desired: ingenuously confessing that

at this time I am not at all mine owne, neither will Passion and Sorrow once free my heart, or suffer mee by any meanes possible to enlarge my selfe: my greatest comfort being this, that the vertues of this so rare a lewell are so well knowne, that the lewell it selfe needeth not greatly my commendation: neither doth this *Blessed wine desire an Iuy girland*. Let mee hold my peace and the dead speaketh sufficiently, in the place of silence, he is not silent, he cealeth onely from his labours, and his workes they follow him.

There is a second thing likewise (which if it be a fault) then as for the former I craue fauour, so for this onely a fauourable construction: And that is for seeming as perhaps I shall this whole discourse of mine thorough, with too dimme, and carelesse an eie, to neglect and over-look such externall things which notwithstanding, in the vew doubtelesse of many here (sure I am of the most part in the world) are held and reputed, of highest esteem and reckoning. And these are *Antiqui-*

ie of Families : Generositie of blood : Faire Lands : Large possessions : together with Natures richest benenolence, those *Gratita dona* (as the *Schalemen* tearme them) all which I confesse in no wise ought to be neglected, much lesse contemned of any. For in doing of the one, man shall not discern two things in God which are indeed most remarkable.

First his absolute power in disposing of these glittering things here in the world according to that *voluntas* or good pleasure of his. Secondly his infinite wisdom in this his disposition whereby things thus sorted serue most excellently not onely for order, but likewise for ornament.

And then secondly, in doing of the other he shall not giue Honour her due according to that *Rom. 13. 7. Cui honorum, bonorum, and honour to whom honour is due.* Neither would I haue any ignorant (but where is hee that heard of this Worthies name that can be ignorant) how the worlds great Benefactor was no Niggard at all in bestowing

flowing euen of the fairest of these his
fauours vpon him.

For first can that Familie, trow you,
be of yesterdaies beginning that hath
brought forth so many? Or an ignoble
stemme that yeeldeth especially in this
fading and decaying time of ours (in-
deed our winter) so honourable a
branch?

Or secondly, can it be an empirie or
beggerly Fountaine which being seated
vnder so rich and glorious an Hill
was fedde continually with three such
pleasant Rills, namely, *Prudence*, *Forti-
tude*, and *Temperance*: whose waters
neuer failed vntill at the last this cruell
and vnmercifull East-winde dried vp,
as you see, and quite cut of the pleasant
spring and source thereof. But in this
so great variety let it be sufficient for
me to gleane (the gleaning of this *E-
phraim*, being a great deale better I
make no question then the whole vin-
tage of many an *Abiss*) though not
euery thing that may happily make ei-
ther for his greatnesse or goodnesse,
yet at the least some one or two; the

*Descended
of that an-
cient Fami-
ly, as Cam-
den termeth
it, of the
Lewke-
ners in
Suffex.
His mother
a Countesse
of the Heigh-
ams; a
branch of a
noble Fami-
lie in France
vid. Mount-
bain his Esai-
lib. 2. c. 16.
The
Church so
compared,
Isa. 4. and
Psalm. 68.
Iudg. 8. 2.*

most principall which may serue a little to eleuate these drooping eies of ours, too much I feare mee fixed vpon his outward losse, to the due consideration of his present gaue, and instant happiness.

And these shall be no other but those two things before mentioied, and whereof I desired the world to take special notice.

1. *His Piety to Godward.*

2. *His Integrity toward man.*

The which as they are in themselves things most excellent, so doe they by reason of this their excellencie, more grace and beautie him in whose breast they are then all the gifts either of nature or fortune. For the best of those doe but *reddere virum*: but the least of these do *reddere Deum*: By the others helpe a man may perchance go beyond brute creatures, but by the help of these beyond himselfe. But to speake briefly of these things (as I may, not as I would) and the diguitie of the person deserueth. First for his *Piety to Godward*: who more pious and religious

4 Being
changed in-
to the I-
mage of
Christ 2
Cor. 3.18.

ous then he? Witnesse those Sacrifices of his, the fruit (as may be iudged, if a man may iudge (as indeed he ought) the tree by the fruit) of a true and lively faith. That wee may vnderstand what those Sacrifices were the better, wee must here consider,

1. *Their Nature.*
2. *Their Number.*

Their nature: they were Euangelicall, such as the Apostle *Peter* mentioneth in his first Epistle and second chapter, verse 5. terming them *inducta* *in* *duas*, *spirituall sacrifices*, in way of opposition to those carnall and ceremoniall rites, abolished and removed altogether by the brightnesse of the *Messias* coming.

Secondly, for their number, they were these three principally.

1. *The Sacrifice of Prayer, Praise and Thanksgiving.*
2. *The Sacrifice of reading privately, and of bearing the word of God both read and preached publicly.*
3. *The Sacrifice of Almes and relieving the poore.*

Matt. 7. 17.
Luk. 6. 44.

*Ubi est
Paulo,
quicquid est
in fidelibus;
& à fidelibus
proficiscitur,
& eorum
fide testatur
Sacrificiorum
nomine in-
telligere, Ro-
24.*

For

For the doing of all which as he had his special warrant, so in doing of the same none that I know more frequent.

And first for the *Sacrifice of Prayer and Thankesgiuing*, hee had his seuerall Altars where he offered the same continually.

First his private one where hee offered a speciall sacrifice twice at the least, or thrice every day.

Secondly, hee had his Altar more publike, where his morning and evening sacrifice were constantly performed.

For well did hee consider, that as praier is a sacrifice to God, so is it a succour vnto man. It is that wherein God is much delighted, and Sathan most terrified, wherewith blessings are procured, and plagues preuented. In prosperitie *Jacobs Ladder* whereby the soule of a Christian hath a sweet societie with God: and in aduersitie *Noahs messenger*, neuer ceasing comming and going vntill at the last it returneth with an Olive-lease in the mouth, the signe of peace and reconciliation. This made this honourable

nourable Gentleman so carefull as hee was for the performing of this dutie, and that not only by himselfe alone, but in company likewise with his familie : no day euer passing him (to my knowledge) since he came to be a settled house-keeper, wherein his manner was not (whatsoever resort was with him, or how great the businesse was that befell him) to haue his familie gathered together, and there himselfe (if no Minister were present, after a chapter once read out of the old and new Testament, and a Psalm sung) vpon his knees not only to blesse that God that had giuen life and being both to him and his, but also humbly to craue of him whatsoever things he thought most necessary, in regard of soule and body.

As for the second, namely his reading of the word of God priuately, and hearing of the same both read, as also opened and expounded publikely, I shall not need to proue his more then ordinary diligence herein by arguments, where are so many eye-witnesses present : and if they were not, yet
this

2. Sacrifice.

this our demonstration were argument sufficient; namely, the great measure of knowledge hee attained vnto in holy letters. Yea such a piercing insight into points of diuinitie the most abstruse and difficult, that as his iudgement of the greatest Clerkes and most iudicious Diuines (both neere hand and further off) for the soundnesse of the same was much approved; so was it for the more then ordinary streine, and passing depth thereof, exceedingly admired.

But here whilest I am thus speaking, I finde my thoughts at some variance and strife within themselves, whether I should speake rather of the matter of this sacrifice, or of his manner of offering the same. To end which strife in a word, let the issue (if it please you) be this: That whereas there is no one thing the whole Scripture through more commended vnto vs either by varietie of arguments, or more noble consequence then the sacrifice it selfe; neither any thing in my conceit, whereof the most here (in this so iudicious and Christian an assembly) haue a more honorable

honourable esteeme then of it; for mee to enter any commendations of the same, were a meere lending of light to the Sunne, a labour altogether needlesse: and in the meane time a neglecting of that light which this glorious Starre doth offer vnto vs, as a most necessary direction for the performance of this so Christian a dutie.

Now that we may looke the better into the same, how he did it, we will diuide the Sacrifice into two parts, and will consider of either of them briefly, and yet seuerally by it selfe.

And for the first of these, it is his reading of the word of God priuately and alone. A dutie indeed commendable in all, but admirable in him, considering that it is not the fashion for men now adayes, especially of his place and greatnesse, to take this course. And yet alas! amongst many hundreds of his ranke and order (nay let mee offend none in giuing him his due) scarce in an age is there not (especially of his yeeres and time) such another to be found; so generall a scholler, his vnderstanding so refined,

He was chosen vpon a day of solemnitie to make an Oration in the Colledge, being little above a yeeres standing; which hee did with great applause.
Mr. Sommer
Bachelier
 scarce three yeeres standing.
 The death of his father and mother, dying within little lesse then twelue houres one of another.

refined, his braine so pure, and in all kinde of learning so absolute. All which hee promised from his cradle, in the grasse shewing what the crop would be. And whereof (in my iudgement) that faire Mother the Vniuersitie of Cambridge had a kinde of oracles, guessing happily by those signes hee then gave, whither his vertuous minde would at the length raise him: which made her so willingly to throw some of her fauours vpon him; and more she would haue done, even of her richest, had not a sorrowfull accident so hastily drawne him away from her kinde embracing.

Now the Apostles rule is generally true, *Scientiam inflare*, that knowledge puffeth vp; and so in truth doth any other outward preferment whatsoever, either of nature or fortune, especially those in whose heart grace is not the principall ingredient; and because there are so few in whom it is, therefore it is visuall as I said before, for the most in the world, if aduanced, though in a small degree above others, as to haue an outweeing of their owne worth;

so to haue a meane conceit of God, but especially of his eternall word, either concerning it altogether as vnworthy of their hands, much lesse their hearts; or vilifying the same in comparison of other writings: esteeming with *Namau, Abana and Pharpar* (though Rivers of *Damascus*) more excellent then all the waters of *Israel*, the *Israel* of God. But it was not so with him: for as hee honoured God from & with his heart, so had he most honourably thought of his most blessed word. *Alexander* himselfe neuer thought more highly of *Homer's* workes, then he did of this sacred Booke. Neither would *Cyprian* bee more traded in the writings of *Tertullian*, then hee was in the holy Scriptures: hitherto referring all his former and latter readings, his knowledge in tongues and Arts, causing them all, not only as handmaids to grace and attend vpon this excellent Lady, but also as necessary helpes to make her minde and counsell best knowne vnto himselfe.

As for the second part of this sacrifice of his, namely, *His bearing the word*
of

2. Kin. 5. 12.

Tertull. opera in tanta admiratione habuit Cyprianum, ut nullum sine eorum lectione diem prateriret, &c.

2.

of God read and expounded publicly; therein likewise we will obserue briefly these three things.

1. His Diligence.

2. His Reuerence.

3. His Remembrance.

For the first, namely, his *Diligence* therein, we are to know, that which few here can be possibly ignorant of, namely, his constant and continued course of hearing the word of God publicly taught, both vpon the Lords dayes, as also at all other times an occasion offered it selfe fit, both at home and abroad: and no marvell, for he was the seruant of Wisdome, which made him with such delight to wait at his Mistresse gates, and to giue such attendance at the posts of her doores. No weather euer so tedious, or businelle troublesome, that could once stop or hinder him, but if she called, he was ready at her seruice. I neuer in all my time can remember, if he were at home, that he missed vpon the Lords day comming to the Church both forenoone and atternoone, but only the time of this his sicknesse,

sicknesse, then indeed he was two Sundayes away: it being as it seemeth now, the will of God, that neither then, nor neuer hereafter hee should keepe any more Sabbath with vs here below on earth, and therefore hee hastened him away to keepe with himselfe, and the soules of the righteous, an eternall Sabbath in the new *Ierusalem* that is aboue.

As for the second, *His reuerend bearing* of the same: let that seat of his (no more his, but now the seat of sorrow, couered to my thinking with a sad and dolefull cloud) let it speake I say whether euer it shrouded, or were in the least respect a Baud to any loose or vn-reuerend behauiour of his: rather if it could speake, it would tell a faire tale, though in sorrowfull tearmes, of his Christian behauiour, both in the time of diuine Seruice, wherein hee alwayes behaued himselfe most deuoutly, as also in the Sermon time, whensoever there was any (as seldome missed) most religiously either with his eare obseruing, or with his hand noting such things, as he thought most necessary to

2

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be

be remembred : The which behaviour of his made him to be both the more obserued, as also honoured, euen in the hearts of them that otherwise knew him but only by name. I remember being vpon a time at *Bury S. Edmund*, and meeting with one by chance knowne to me, yet not knowing him : he demanded of me, whether *Sir Edward Luke-ner* were that day at Church or no ? I told him that he was : so I thought (quoth he) for in all my life I neuer saw a man of his yeeres and place, that gaue the like attention to the word that hee did.

3

The third and last, is his *Remembrance* of things heard : A dutie indeed necessarily depending vpon the other two, and making through the neglect of the same, the other altogether fruitlesse. For you must take the heart of man as it is not only *plenum rimarum*, full of chinkes and crannies, but withall you must consider *Sathan* like a Vultur continually sitting by, and with his noisome bill, to the vttermost of his power opening of those passages, whereby it oftentimes

oftentimes commeth to passe (the danger being not preuented) that those things which are more subtil and pure, such as is the word of God, together with the sweet motions of the spirit, doe suddenly leake out and vanish away, leauing behinde them concupiscence her selfe, together with diuers other carnall and noisome lusts, like a thicke and hellish aire to supplie their roomes, and fill vp the *vacuum*. Now the onely thing to loader & binde vp these crackes and flaws of the soule, is *Meditation*, and calling the word of God to our remembrance when we are departed from it: Duties not only commanded vnto vs in the holy Scripture, but commended vnto vs by the examples of the most excellent that euer lived. And to take these two asunder, First meditation commanded *Deut. 11. 18. Therefore shall you lay up these words in your heart, and in your soule, and binde them as a signe vpon your hands, and frontlets betweene your eyes. And Ios. 1. 8. Let not this booke of the Law depart out of thy mouth, but meditate therein day and night.*

Pl. 119. 40.

*Et si quidam
putant, actū
potius fuisse
corporis
quam ani-
mi, si que
exercuisse
currendo,
saltando,
vel domesti-
cū sui con-
fabulando.
Deut. 6.*

Secondly commended by the exam-
ple of *Dauid*: *Adino hands will I lift up to*
thy Commandements which I haue loued,
and will meditate in thy Statutes. And
Dauid commendeth that righteous
man amongst other rare qualities of his,
that he is one that doth *meditate in the*
Law of God night and day. So *Isaak*
Gen. 24. gaue himselfe to meditation:
Exijt in campum, saith *Ambrose,* vt aba-
lienaret se à curis domesticis: The more
seriously to consider not onely of the
workes of God, but also of his gracious
promises.

The second, namely calling the
word of God to remembrance, is a
thing commanded *Deut. 6.* beginning
at the first verse, and so on almost the
whole chapter through: where the spirit
of God exhorteth to talke of the word
of God in bed and at boord: *hic & ubi-
que,* in all places and at all times: sure-
able to the counsell of the *Apostle Co-
loss. 3. 16.* *Let the word* (saith he) *dwell*
plentifully in you. Commended likewise
first by the example of the Disciples of
our Saviour Christ, whose manner was
after

after the Sermons of their Master, to conferre of things heard, as it is plaine in the 13. of *Matthew* and elsewhere. Secondly by the practise of our Saviour himselfe, so willingly assoyling his Disciples doubts, and satisfying them in things that were beyond their reach. And lastly by the behaviour of them of *Berea*, who frequenting the Sermons of the Apostle *Paul* (as it is plaine *Act.* 17.) did at their returne home, call ouer what they had heard, with all diligence searching their bookes, to see whether his preachings & their Bibles did agree, especially whether those authorities that he alleadged out of *Moses* and the *Prophets*, touching (doubtlesse) the *Messias*, were so or no. According to whose blessed example was this Worthies practise, not only at other times, but especially vpon the Lords day, wherein his manner was, besides his priuate meditation and conference of the word of God with some speciall friends of his, to haue his familie assembled together immediately after dinner, and then after a short praier by him

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him conceiued, to call ouer the principall points of the forenoone Sermon: as also before Supper to doe the like in regard of the Sermon in the afternoone: both which exercises right commendable he was wont to conclude with prayer likewise, and singing of a Psalm.

Thus whilst others take their ease, others (as the fashion of the times now is) deuote themselves to vaine and idle recreations and pastimes, was this Noe (as you see) busie at his worke in framing of an Arke, for the saving of himselfe and his household.

Neither let me here forget one thing before I finish this Sacrifice, it came late to my knowledge, this morning, and therefore you shall haue it in the last place, (something out of order you will say) but it is no matter, fall where it will, I owe it to the honour of this Gentleman. And it is, his extraordinary care that he had this last Easter, for the fitting and preparing of his seruants and familie, for the right and orderly receiuing of the blessed Sacrament of the body and blood of our

Saviour

Sauour Christ : all which hee did not only by praier, and reading of the word of God (his vsuall course at other such times) but with the same he adioyned then a graue speech, a zealous exhortation of an houre long, wherein to the admiration of all that heard him, he laboured as to informe their iudgements, of the nature and end of the Sacrament, so to quicken and stirre vp their affections, to come with a more hungrie desire and appetite to these holy mysteries.

The which speech of his as it was *Sacra concio*, so was it indeed *Cygnus cantio*, his sweet and farewell Sermon, where whilst he spake, his soule was (no question) rauished with that whereof he hath now the full fruition. That faire River that he exhorted other to seeke for, he doth now sit by, shading himselfe vnder the tree of life, and satisfying himselfe with the pleasures of both.

And this shall suffice to haue spoken of the two first Sacrifices : now are wee come to the third and last Sacrifice of his, namely, his *Almes and releeuing of the poore*.

*Arren by a
cup of wine
gave the
Gaules a
taste of all
Italia. Plu-
tarch, in vi-
ta Camilli.
And the xij.
messengers
that Iosua
sent, by a
bunch of
grapes the
sweetnesse
of the Land
of Canaan.*

In treating whereof I purpose wholly to abridge my thoughts : and whereas much might be spoken, to speake little, at the leastwise not so largely as I spake of the former ; a word ore so shall serue only as a taste: for by a drop a man may easily gather the riches of the whole vintage. Diuers things I know are required at the hands of every Christian for the gracing of his sacrifice, and making of it acceptable before God. But for breuities sake we will consider onely of these two.

1. *That the Sacrifice be commanded.*

2. *That it be cheerefully performed.*

The first of these is most necessary, that it be of Gods appointing, else it falleth within the compasse of that *Rom. 14. 23.*

Quicquid ex fide non est, peccatum est.
Whatsoeuer is not of faith, is sinne : a meere *Extraneus* or humane inuention, a toy of a mans idle braine, and therefore by no meanes to be endured in the seruice of God. And as necessary likewise is the second : the same Apostle shewing a like reason *2. Cor. 9. 7.* *Nam bilarem datorem diligit Deus :* For God

looueth

leueth a cheerefull Giner. Yea Cursed
(saith the Prophet *Ier. 48. 10.*) is that
man that doeth the worke of God negli-
gently. Both which my desire is may
be well obserued, seeing that by the one
a man shall easily discerne the worth of
the sacrifice, and by the other, his wor-
thinnesse in offering the same.

And first for the sacrifice it self wee
must take it, as it is indeed, a thing
highly commended vnto vs in the holy
Scripture both for the nature of the
same as also for the great accompt,
whereof it is with Almighty God. And
therefore the Apostle *Paul* telleth the
Philippians that it is a sweete smell: *A*
sacrifice acceptable, and well pleasing to
the Lord. And the Authour to the
Hebrewes exhorteth the *Hebrewes*, and
in their persons all other Christians, in
no case to be negligent herein: assuring
them that with the same and such like
sacrifices *God is well pleased.* Neither is
the Spirit of God more large in com-
mending any one sacrifice then hee is
of this.

And no maruell, for there is none
besides

Heb. 13. 16

Deut. 15.

11.

Isa 58. 10.

Rom. 12.

13.

Iam. 1. 17.

besides that I remember, whereby a man may either in the time of prosperitie, get vnto himselfe a more assured testimonie, of the sinceritie and vprightnesse of his heart, or gaine a more sacred anchor, which being fastened vpon the promises of God in time of aduersitie, he may, by meanes thereof certainly expect an issue both happy and comfortable.

The consideration of all which doubtlesse, exceedingly incouraged and heartned on this honourable Gentleman, as to doe the first the duty it selfe, so in no case to be negligent in the second, but to doe it with all alacritie and cheerefulnesse. Neither can the latter of these which is the onely beautie of the former, in my Iudgement better be discerned then by these two things especially:

1. *Frequentie.*

2. *Constancie.*

For doubtlesse the vncheerefull Giner cannot hide himselfe; but either he giueth *nimis parce, aut non diu*: Too sparingly: or not long: his candle, be-
ing

ing suddenly drowned in it selfe.

Too sparingly : first for matter, it is like *Sauls* offerings :

First, the worst.

Secondly, but spoiles.

Secondly for manner it is *Nabals* feast now and then, once a yeare it may be, and it may be seldomer.

Or secondly not long, the sacrifice pleasing them for a time, but at length they snuffe at it, and it is a wearisomnesse to them : It is like *Sauls* armour vpon the backe of *David* which in the very prooffe proues too heauie. But it was not so with him, his house being indeed the seate of hospitalitie, and his gate the seate of mercie. A Stranger (if of any desert in the world) was alwaies sure here to finde louing entertainment both of the Master himselfe; as also of the whole Familie. *Peter* had a great deale worse vsage, for comming onely to the high Priests fire, then a meaner person, yea perhaps one, that serued a great deale worse Master, for comming to his Table. A small acquaintance, would in his house procure

2 Sam. 15.

9.

2

Mal. 1. 13.

a kinde welcome, and seldome or neuer, did any depart from the same, without exceeding great contentment.

Secondly as hospitality dwelt in his house; so did mercie at his gate, in a faire house built of purpose for her, whose doores like the temple of Peace, stood alwaies open, and great resort there was of persons daily haunting her courts: but especially three daies in the weeke, when she made more large prouision then ordinarie.

Certainely a blessed sight was it then (which no eye but one frozen in the place, could see, without blessing) to behold Christ thus feasted in his members, and such a number of distressed soules, aged persons, and young children, the widow and the fatherlesse, so plentifully prouided for. Neither did his noble and liberall hand hold it selfe satisfied onely with satisfying their hungrie stomaches except it did dilate it selfe likewise further, in prouiding covering for their nakednesse, and comfort against the iniury of the weather

*Seldome
under 30.
And some
daies 40.
Their prouision on
the fish
daies broath
and beife, or
mutton; be-
sides bread
and beere.
And on the
Fridaies
Broath and
Fish with
bread and
beere.*

ther. And therefore his manner was these diuers yeeres together, 'according to the time of his age, and yeeres of life, to distribute garments here and there to seuerall Townes, round about him (this yeere amongst other giuing 32.) for the apparrelling and clothing of so many poore and miserable creatures. I loue not to tell wonders, this is of truth, I lie not : Nay alas I speake not halfe of that which my soule is priueto : of his Christian behauiour in this kinde: For you heare me not speak all this while (as I might) of his bountifull mind to many other pious and religious vses, maintenance of learning, releiuing of prisoners, to whom I haue knowne that hee hath sent a brasse of angells at a time, Neither of his tender care that he had of his poore neighbors oppressed with sicknesse sending them continually things necessarie for their comfort, and oft-times horse and man for a Philician, to come to them to consider of their estate, and to apply remedies accordingly for their recouerie defraying all the charge of his owne purse

purse. These things I say with many other of like nature deseruing indeede *Cedar Tables*, for breuities sake I doe willingly omit, hastily turning my selfe, to the consideration of the reason and cause of all this, namely, what the reason should be, that in these dead and lumpish times, wherein loue is waxen cold and liberality out of fashion. there should notwithstanding one be found, so liberall, so mercifull? now the reason I take to be partly, from nature, but principally from grace.

First for Nature, it were indeed a wonder that one hauing his breeding descended of Parents, to their liues end, of such renowne, and honour in the world, as for other their rare qualiries, so for their bounteous and liberall mindes; great hospitaliry, and tender affection to afflicted soules: for him I say thus bred to be base or miserable, were not onely a wonder, but I say more, a thing altogether impossible; Especially if wee ioynewith this, a second, namely, Grace: (which if it were hereditary as the former oft-times is,

I might well say likewise, hee receiued from his worthy Parents) how euer not traduced, yet infused into that brest of his, naturally inclined vnto liberalitie, by meanes whereof his Faith did ~~imagine~~ superabound to euery good worke. For how could it otherwise be, so faire an *Olive*, springing from so rich and sippie a roote, and seated in so lusty a soile, (fatted with the blond of Christ, bedewed daily with the sweete influences of his eternall loue, and the sonne of righteousness, casting so continuall an aspect vpon it) but it should be alwaies flourishing exceeding frutefull ?

2. Thef. 1.

1.

Neither must I here forget, in speaking how liberall this worthy Gentleman was to others : the exceeding liberality likewise and goodnesse of the Lord toward himselfe, dealing with him much what as he dealt with *Abraham* long agoe, in regard of that deare yet willing sacrifice of his in deuoting to him his sonne : Now see the goodnesse of God, hee tooke his sacrifice wherewith he was highly pleased, and yet

yet in the meane time *Abraham* had his sonne: Iust so was his dealing with this worthy Gentleman: he receiued continually this with other sacrifices from him whereby he was much delighted, and yet for all this he had his sonne, he inioying (my meaning is, in regard of these outward things) what possibly could be desired. And certainly who is there especially if acquainted with his estate, his commings in, & goings out, but would haue concluded, that surely he must needes greatly hinder himselfe by taking this course: and that either he must of necessitie abridge himselfe of some of those priuiledges belonging, especially to men of his place and degree, or else runne himselfe into debt, or otherwise diminish his Patrimonie. But none of these I can assure you, and therefore a conclusion built vpon false principles. For first of all hee carried himself like a Gentleman in all respects whatsoeuer, whether you regard his apparell, his attendance, and lastly his pleasure, keeping as he best liked both Hawkes and Hounds as well he might,
not

not onely in regard of the abilitie of his estate, but ablenesse of his minde; who knew right well to put a difference between the vse and the abuse, between a recreation now and then, and a daily and continuall practise, only vsing the same as physicke, to cleanse his thoughts and make him the more fit for the labours of his calling.

As for his owings I confesse he was in debt, the which for mine owne part, I maruell was not double, considering that to my knowledge the yeere before he died, he disboursed out of his purse a thousand pounds I speak of the least, more then ordinarie.

But as for the latter, namely, making away or imbeaseling, of any part of his Fathers inheritance, I may iustly speak for him, as *Naboth* speaketh for himselfe *Abstilla à Iebona*: Neither doe I remember that euer he sould one acre, which if he did, then sure I am, that for that one he bought two. No let this be the portion of him that forgetteth God. *Let him, indeed be rooted out of his dwelling, and dwell in an house that is not*

His debts not above a thousand pounds, of which the charges of the Shriualtie came to five hundred pounds of the money.

*Iob. 17. 14.
17.*

Pro. 11. 24
Eccl. 11. 1.

2 Cor. 9. 6.

Mat. 25. 31

his; Let his remembrance perishe from the earth, and his name in the streete. And let this Worthies portion be To scatter and yet more increase: Let the bread that he throweth upon the waters returne to him againe. Let him lastly sowe plentifully and reape plentifully, not outward things alone, fading and corruptible, but such things indeed, which are inualluable, peace of conscience, a neuer dying name, together with that *Euge serue bone & fidelis*, in the kingdom of God.

And so much likewise shall serueto have spoken of his Piety.

Now as briefly as you can desire of the other, namely, his Integritye.

Of which I speake in the second place, for that it is as I take it, a kinde of fruite, budding and blossoming out of the former, Neither must it be stretched, in any case, so farre as the word happily will beare, I intending only thereby that *indiscreet* or *Recklesse* of his (as I may so tearme it) or that vprightnesse of his conversation before men. A thing that *Is* amongst other excellent vertues

virtues is highly commended for, *Here*
was (saith the Spirit of God) *Reckus, a*
right downe man, as I may english it, or
 as some will haue it *Iustus* *erat* a iust and
 true dealing man, much what like Na-
 thaniel, *An Israelite is whom is no guile.*
 Now that we may looke into the vp-
 rightnesse of this Gentlemans conuer-
 sation the better, wee must consider
 him,

1. As a private Christian.
2. As a publike Person.

Neither shall be need at all to feare
 (his behaviour in both estates being
 so excellent) the verdict, of his Coun-
 trie, nor for his triall herein, refuse at all,
 to put himselfe vpon, the same. For al-
 though the world I confesse, be now
 growne old; and the elder in my con-
 ceipt, the more clownish and foule
 mouthed, seldome speaking well of a-
 ny, and ill of most, yea oft time they
 speeding worst that deserue best at her
 hands: yet this quality she hath, that
 when they are not, then to lone them,
 and when dead to commend them.
 Too Crocodile-like I must needs con-
 fesse,

Job. 1. 1.
 Euboe:
 compl.

2 King. 13.

14.

*The Pythagorians
wrest their
anger and
fallings out
in water, &
whatsoever
good deedes
were done
them in
steele.*

*Witnessse
the dealings
of diuers of
his Tenants
with him at
a generall
Assises held
at Bury 5^e
Idmond,
Ann. Dom.
1614.*

esse, neuer to respect a man vntill shee
seeth his pale, and dying face. All his
life time to stand, crying with the de-
ceiptfull Buyer, naught, naught. and
then onely when she seeth him haste-
ning to the slimie vally, or that he hath
already pitcht vp his Tabernacle there
presently to change her note with A-
haz, *Oh my Father, my Father*, acknow-
ledging the greatnesse of her losse toge-
ther with her former ingratitude, well,
this I perswade my selfe will be her dea-
ling with this blessed Knight, whilst he
liued and she inioyed, his comfortable
presence, then giuing him scarce a good
word, or otherwise speaking, very little
of him that merited so much at her
hands, writing continually in dust or
water that which deserued ingrauing
in steele or iron: yea oftentimes for all
his kindnesse giuing him *Nobels*
thankes, yet now he is gone he shall be
both iustified as also largely commen-
ded. For instance let a bill be framed,
and the worlds hand desired.

1. First whether as a private Person,
he were not a most strict obseruer of
his

his couenants? Most iust in all his dealings, his word, being not alwaies as good as a sealed euidence?

2. Secondly whether hee were not mercifull in letting of his Farmes, whether he did gird of his Tenants with his Leases as the manner of Land-lords now adaies are (whereby things are as plenifull at their Farmes as it was at the rich Citizens in the 15. of *Luke*, where the poore Prodigall durst not fill his belly for beguiling of the Hoggess) and did not rather let them in such a reasonable manner that his Tenants liuing vpon the same, were inabled, both to bring vp their children in good nurtriture and the feare of the Lord, as likewise to doe good in those places where they liued, as smaller wheelles mouing according to the motion of the greater?

Thirdly, whether he were not exceeding louing to his seruants, and not sterne and bitter vnto them?

Fourthly, whether the hirelings-wages were not duely paid him, to his full content?

Againe, secondly whether as a pub-

1.

3.
Ephes. 6. 9.

4.
Deut. 24.
14.

lique person a Magistrate his principall care were not to beate downe vice and to aduance vertue?

Secondly, whether he did euer take a gift out of the bosome, to preuent iudgement, and did not continually, without any sinister respect whatsoever set himselfe, to support the truth and suppress falshood?

Whether, lastly his whole endeavour did not bend it selfe, as to maintaine good men and good causes, so to quell and daunt the prophanesse, and outragious disorders of the times?

Let I say such a bill as this be now rendered vnto her and without question you shall haue her hand that it is *Bill vera*, a virdict true in all points: But suppose she should most ingratefully refuse, surely the matter is not great, seeing there are so many, and of no meane credit, whose sorrowfull countenances are at this time in mine eie, who both knew the truth of this as also of the rest that hath hitherto beene spoken concerning the blessed life of this worthy Person, and will be ready

I doubt not vpon any necessary occasion to auerre and iustifie the same.

And thus haue I (I know not how) troden a blessed way, the way wherein this blessed man walked, and richly adorned it was with many a delightfull flower. Those that I haue offered vnto you, to my thinking were the fairest. A clearer eye, perhaps (especially in such aboundance) would haue spied out many more, of like nature and of an excellent a glosse: but these though few, yet in my iudgement are sufficient for the discerning of those two things, that in the entrance to speake of his life, I propounded to your considerations.

1. His Piety.

2. His Integrity.

And therefore contenting my selfe with the same I will leaue speaking any further of his life, and come to his death, the occasion indeed of a lamentable Metamorphosis here amongst vs: *Bethel*, being as you see strangely changed into *Bechem*, the habitation of delight into the house of mourners.

Now for his death we are to know, it was much what such a one as *Cesar* desired.

1. Short,

2. Vnexpected,

Neither must I be mistaken for saying it was vnexpected; as though this Christian Gentleman, had either made a couenant with death and the grave, or put the euill day farre from him: doubtlesse he that taketh but the least suruey, of his vertuous life shall easily perceiue the contrarie; that hee rather (as appeared by his more, then ordinarie imploying of his Talent) was continually expecting his Audit-day; when he must of necessity make vp his reckoning. And as for the tempest that is now faile, he did like a wise Pilot discerie it long agoe as farre off, and did not onely sit and prepare himselfe for it, but did with many sweete and comfortable words hearten on and encourage his dearest friends patiently to indure, that which in his wisdom hee saw, would not long be auoided: To vs onely it was both sodaine, and in
very

very truth altogether vnlooked for: for who would haue dreamt of this some 12. or 13. dayes agoe? or what reason had we (who were in his company both eating and drinking, merry and cheerefull, seeing him as like to liue as he was many a day before) to entertaime the least melancholike thought of his Fata- litie being so nigh? But let mee answer my selfe; reasons there were many, but if none, yet his eminencie in grace had beene reason sufficient: for the more the mountaine hath in height, the lesse it hath in shadow, and the higher any person is in esteeme with God, vsually that shadow of his (I meane his life) is wont to be the shorter. What remained after *Hester* was fully purified, and euery way meet for the embracings of so mighty a Prince, but to betaken immediately into the Royall Palace? It is reported of *Henoch* that he walked with God: and presently after the text saith, he was not found: and the reason is there likewise expressed, for God tooke him to himselfe. Neither in my iudgement is it any way fitting, that such fa-
uorites

uorites as these should be long absent in this sorrowfull vale, out of the presence of that great Monarch of the whole world, who doth not onely loue them most intirely, but hath also so liberally provided for them a satietie of pleasure every way so absolute.

And besides, as we soothed vp our selues with vaine hopes in his health, so did we likewise the greatest time of his sicknesse. Howbeit herein wee are not much to be blamed, wee being persons beguiled altogether through the deceitfull working of the maladie, which continually hid it selfe in those secret and vitall parts of his: neither did death euer vnmaske it selfe (but like a subtil Headsman went cloaked vp & downe) vntill on the sudden it gaue him his deadly blow. And surely the time was very short, not many houres before his dissolution, or euer wee had the least suspicion of the same. For is it not a strange thing that the death of his disease should be a forerunner of his owne? The day before that his last, to our thinking and his owne feeling, his Feuer
having

hauing quite left him. Nor did hee all his sicknesse through, shew himselfe more cheerefull; nor yeeld vnto vs a more assured hope of his recouerie, then at that time. And therefore I would desire all, especially those whom his death more nighly concerneth, to beare the same the more contentedly; seeing that now it is so easily discerned to be no other thing else but the meere pleasure of God, thus hastily (and in the flower of his age) to cut in sunder the thred of his life. The blame I know right well will (especially of the ignorant multitude) be laid vpon that learned man his Physitian; whom both for his great skill in that his science, as also his extraordinary care ouer his so much respected a patient, I shall for mine owne part honour whilst I breathe. But brethren let them and vs all know, that if God shooreth his arrow, it is not the shield of man or Angell that catching the same, can keepe it possibly from the sides of him to whom it is intended. Neither is there any Balme so soueraigne, that can heale the wound that
death

death maketh. Let him therefore haue his due, hee went as farre as Art could leade him : if it had pleased God to haue seconded his labours, wee ought (as I make no question wee should) to haue beene most thankfull ; how euer, we must be content, knowing that although this be vnexpected of vs, yet of him long since determined, when these dayes of his were numbred that are now fulfilled.

Againe secondly, that I may hasten to his last and dying breath, wee are to know, as his death was vnexpected of vs, so was it doubtleffe for this Elects sake exceedingly shortned : God herein answering him his continuall desire, which was that in his last sicknesse his soule might part with as little sense of the bodys miserie as might be. For we are to know, that vntill the Thursday at night before his death (hee dying the euening following) and only some two or three houres preceding his end, his paines were not great, but only such ordinary *Symptomes* as commonly attend vpon a *Tertian Ague*. Howbeit, vpon the
the

the Thursday at night about 9. or 10. of the clocke, hee grew (contrary to our expectation) much fainter, and drawing his breath farre shorter then he had done all the time of his sicknesse before, yet wee still held our former thoughts, hoping of his recouerie, vntill betweene 10. and 11. of the clocke at night, when death shewed her selfe plainly striking him to the heart with a sudden cold, and instantly benumbing of one of his armes. I will not here spend time in seeking out what the reason should be of this his so sudden a change: whether he tooke cold lying too thinne clad in his bed all the day before, or whether some cold vapour piercing in at his window, he sitting too nigh the same after he was vp, drew the malignant qualitie inward to his heart, or whether neither of these, but only the immediate hand of God, in hastening of his end, indeed the most probable. *In dubijs dubie*: Let it onely be sufficient for vs to know, that within one quarter of an houres space through the wisdom and great skill of the Physician his arme and body were restored
to

to their former temper, and himselfe likewise after a while brought to take some tolerable rest. Notwithstanding in the morning there wee easily discerned in him a great alteration, it being by this time written in his countenance whither he would. And yet at that very time, and so diuers houres after, he was of so strong and able a body, that wee did not at all imagine that his departure had beene so nigh, but perswaded our selues that he might liue at the least vntill the morrow after, which was the eleventh, and his criticall day. But God (as the event shewed) had otherwise determined, appointing that day to be his last, with the end whereof he should end his life: vpon which day (it being as we know according to the time of the yeere *May-day*) his desire was in the morning to be remoued into another chamber, intending onely (as it should seeme) there to rest himselfe for a time, before hee should remoue into the chamber of so great a presence. Well his minde is satisfied, and he accordingly brought thither.

After

After which time there was no apparent change in his estate to be descried in him, from that it was in the morning, vntill 6. of the clocke at night, at which time both his speech, and (to the iudgement of those about him) his vnderstanding likewise were at once taken from him. The newes whereof being brought vnto me (for at that time I was not with him) did at the first hearing somewhat amaze me, yet hastening into his chamber, I found the report too true, for there he lay as a man in an extasie, neither hearing nor regarding: only to my thinking inwardly wrestling with some strong and violent temptation. Whereupon pawling a while, I asked him whether he knew me? his answer to my thinking was *No*. Well Sir (quoth I) if you know not mee, I pray Almighty God giue you the full knowledge of him, in whose knowledge alone there is life eternall. But Sir it is your minde (is it not?) that we should pray with you: what answer hee made me I could not well discerne, but whatsoever the answer was, wee regarded a great

great deale more the present necessitie then the voice. Whereupon we all that were present there fell downe vpon our knees before God, and with what earnestnesse of soule we could, we humbly besought his Maiestie to take pittie vpon him in this his agonie, to give him the sweet fruit of all his former labour, and comfort of all those blessed and gracious promises that carefully he had laid vp against this time specially : not to suffer him to be tempted aboue his strength, but to affoord him an happie issue with the temptation. Lastly, if in his infinite wisdom hee saw so good, then to affoord him (if it were his pleasure at that time to take him out of the world) at the leastwise so much libertie as to give satisfaction to the world of that full assurance that he had of a better life, and his lively expectation of the crowne of immortalitie.

The which praier of ours was no sooner ended, but it was for the most part as graciously answered : for immediately after was both his vnderstanding and speech restored vnto him, and hee there

thereupon suddenly brake forth into these or the like (peeches : *Lord God Iobona haue mercy vpon me. Holy, holy, holy, Lord God haue mercy vpon mee. Oh Iesu Christ that sittest at the right hand of the Father, take pittie on me and pleade my cause. Oh thou good Samaritan, now powre thy wine and oile into my distressed soule. Father if the greene tree be cut downe, shall the Sire be spared? If the righteous scarcely be saved, what shall become of mee poore sinner?*

And thus he went on, we standing in the meane time with watric eyes about his bed, whilest hee pleaded in this sort his cause with God. At the length I began againe with him, asking him whether he knew me? He told me yes, and called me by my name. Sir (said I) I perceiue well there hath beene a conflict betwixt you and some great and eager temptation ; but whatsoeuer it were, my hope is, that by this time it is vanquished. *Oh (saith he) my sinnes, they are thousand thousands, millions of thousands.* To whom I answered, that hee did well to lay them forth to the vtter-
E most,

Ezech. 18.
21. 22.
Mica. 7. 19.

most, shewing plainly thereby that his minde was not to hide any, but to confesse all, as one heartily sorry for the committing the least of them. But Sir (said I) let the number of them I beseech you no whit astonish you, considering the manner of our heavenly Father is, at what time soever a sinner doth repent him of his sins, to remove his sinnes (though neuer so many) farre out of his remembrance, yea to drowne and burie them in the bottome of the sea. And let them be granted so many as you speake of, yet their number is finite, but the mercy of the Lord you know is infinite.

True (said he) *But my sinnes are scarlet sinnes.* Sir (said I) be it so: but what saith God *Isa. 1.* Come (saith he) let vs reason together: *Though your sinnes were as crimson, they shall be made white as snow; though they were red like scarlet, they shall be as wool.* But Sir (replied I) for that long discourse may I suppose be troublesome to you, I would desire you in a word or two to answer mee these two questions: First of all, whether

ther you be not heartily sorry for offending God your heavenly father as you haue done, and whether that be not the only weight that now oppresseth your soule? He told me Yes, desiring Christ to ease him of it. Sir (said I) doubt you not of it, he will doe it, you and such as you are being (as you know as well as my selfe) the onely persons that hee in the 11. of *Matthew* doth inuite and call vnto him, promising assuredly to ease them of their burthen.

The second question Sir (quoth I) shall be only this, whether you doe not hunger and thirst now for the righteousness of Christ, preferring it before all the glory and riches in the world whatsoeuer? Oh saith he, lifting vp his dying eyes to heauen, that I doe: Well Sir, quoth I, hold out in this holy desire of yours, you shall (my life for yours) be fully satisfied. After which discourse of ours once ended, it cannot be imagined how wonderfully his heart was cheered, the Sonne of righteousness hauing by this time brought saluation vnder his wings: the loue of God

like the Sunne oft times breaking out of a blacke cloud shining comfortably vpon his soule: which made him desirous, as wee well perceiued by him, to haue spoken much more. And as glad should we haue beene to haue heard him; but by this time his glasse was run, and those two louing friends, his soule and body I meane, were shaking hands, and bidding one another for a time farewell. The which I perceiuing, asked him whether I should pray with him againe or no? *Yes* (answered hee) *with all my heart*: which words of his he drew out with a fainting breath, exceeding long: In the middest of which praier of mine, he was heard of some in whose armes he died, to vtter these words, *Lord Iesu I come to thee*, and so lying quietly for a time (not stirring scarcely hand or foot) which is a thing to be wondred at, hee dying in his full strength; within a short space after he yeilded that blessed soule of his into the armes of his Saviour, in whose loue he slept. *Qualis vita fuit illa.* The *Catastrophe* as you see in all points suiting the *Scene* forepassed, hee liued
vertuously

vertuously and died blessedly. The vse that we are to make principally of both these vnto our selues, is this, that wee now all of vs follow his holy and Christian example: imitating herein the warrie Pilot, whose manner is, passing through a troublesome Sea, wherein is both *Scylla* and *Charibdis*, *Rockes* and *Sands* dangerous and deuouring, if perchance hee spieth a ship gliding along before him, guided by some faire and killfull hand, and now entred the wished Hauen, to follow her course with as little aberration as possibly may be: So I beseech you brethren let vs order and dispose our selues, making his course our guide, and his life our example. Let vs as little swerue from him, as he swerued from Christ: so shall we without question meet at the length comfortably together in that blessed Hauen where hee hath now cast Anchor: where no tempest can annoy vs, or storme how boisterous soeuer trouble vs; where a gale of pleasure shall blow continually vpon our sailes; where the Sonne of righteousnesse shall be our

only Load-starre, and the Father and Holy Ghost be & *Prora* & *Puppis*, all in all vnto vs : which God grant.

But now, for that the holy Scriptures are indeed our *Urim* and *Thummin*, liuely Oracles, teaching vs and all the seruants of God what vte to make further of this and any other the like calamitie : let vs I beseech you now draw neere to the same, and heare what the Lord speaketh to his people out of a part of that Psalme euen now sung, *Psal. 39. verse 11.* The words are these:

When thou with rebukes dost chastise man for iniquitie, thou as a moth makest his beautie to consume : surely every man is vanitie.

The which words taken generally, are no other then a plaine Demonstration wherein our Prophet doth manifest to the world what God is ; how great, how glorious ; in power infinite, in wisdom infinite incomprehensible : Things indeed most necessary to be knowne in regard of God, that man may yeeld the greater obedience and reuerence vnto him, of whom naturally hee hath so meane

meane and ordinary thoughts; imagining him, if not worse then himselfe, (as those Heathens doe *Act. 17. gold and silver*) yet at the least wiselike vnto himselfe, as it is plaine *Psal. 50. 21.*

Now that he that runneth may reade these things in God, therefore doth our Prophet demonstrate and set forth this God, though not as God doth himselfe elsewhere by his glorious name *Gen. 3. 14.* and glorious workes,

1. Of Creation, *Ier. 5. 20.*

2. Of Prouidence, *Ier. 33. 24.*

yet in as familiar a manner and way of comparison, comparing him and man together. Man wee know of all other creatures here in this inferiour world is the most excellent, comming most neere to God; created after his owne image, in whose breast are hidden those sparkes of diuine nature a little lower then God: and a little world of himselfe, being most valiant, hardie, and of noble spirit, before whom the beasts of the earth tremble, and whose presence the fowles of the heauen cannot endure. If then our Prophet will needs

Gen. 1. 26.

Psal. 8. 6.

omni

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compare

compare the Creator with the creature, with whom may he better doe it then with man? And if not with him, *Woe* unto will ye liken me, saith the Lord? Isa. 40. 18.

Neither are we indeed to imagine, as though our Prophet by this comparison of his, had any minde at all to darken or blemish in the least respect the glory and beauty of this Almighty God. Alas brethren, if hee had such a thought (as farre be such thoughts from vs) so to conceit this comparison, doubtlesse this will not doe it. What beauty trow you is in the silliest worne, to blemish the glory of the mightiest Prince? or what light is in a small and fading sparkle, to darken the lustre of the glorious Sunne? Nay rather wee ought to know, that this comparison here of our Prophet, doth serue most excellently (as it vsually falleth out when contraries are compared) to set forth the wonderfull difference betwene God and man, his power, and mans weaknesse, his eternitie, and mans vanitie. That we may yet looke further
into

into these things, let vs I beseech you
consider in the *Demonstration* these

Two things { 1. *The precedent.*
2. *The subsequent.*

The *Precedent* in these words; *when thou wilt &c.*

The *Subsequent* in these, *Thou as a moth makest, &c.*

And withall let vs obserue him laying downe the ground of this latter; *Surely (saith hee) every man is vanitie.*

In the *precedent* we are not to behold God sleeping but waking: When a sleepe no difference betweene the Coward and valiant man: the courageous Lyon and timorous Hare: and therefore he setteth forth God, not onely awake, but rousing vp himselfe: meaning indeed to shew himselfe a God in punishing man for his offences, and taking this course with him; then what followeth? the *subsequent* is, *as a Moth, &c.* well put both together the
prece-

precedent and subsequent, and then you haue the comparison wherof I spake before, God compared to a fretting, deuouring Moth: and man to a pleasant and delightfull garment: the Moth seafeth vpon the garment, and the beautie of the garment presently wasteth. *God rebuketh man for his sinne,* and man withall his glory sodainely vaniseth. And no maruell, *for he is but vanitie.* To see the comparison a little better. A garment we know let it be of neuer so rich a cloth, or the thred neuer so purely spunne, let the die be *Tirian* or *Babilonish*, such a garment as *Achau* purchased at so deare a rate, or *Salomon* wore vpon his Festiuall daies, a garment wherein Arte contended with Nature, and nature onely in her Lillie excelled Arte: yet no sooner, doth the Moth take it but as sodainely the beautie thereof fadeth. So saith our Prophet here: And the like saith *Eliphaz*, *Iob 4. 19.* is man compared with God: make him therefore as great as you can, desire, and happie with the happiest: let Nature furnish him with her richest
 Rore,

store, and Fortune seate him vpon the height of her wheele; let him have riches, honour, wisdom, strength and what you will, yet if the Lord intendeth to rebuke this man for his iniquities, these will not serue him: for no sooner God chideth but the man with his beautie consumeth; and no maruell, for surely he is but vanitie.

But yet more particularly in the precedent wee are to take notice of these threethings:

1. That there is a time of rebuking and chastening of man.

2. From whom those rebukes and chastisements doe proceed and come.

3. The reason of the same plainly denoted:

1. The first in these words *when with rebukes, man chastened.*

2. The second is expressed onely in this word, *Thou*; *Thou dost chasten man,*

3. The third and last is the very conclusion (*for iniquity*) *when thou with rebukes dost chasten man for iniquity.*

The

The first of these that there is a time of rebuking and chastening of man: as it is an infallible truth so shall I not need to spend the least time in examining and further proving the same. If any doubt hereof I would desire them to heare the Preacher speaking out of the third of *Eccles.* and the first verse, *To all things (saith he) there is an appointed time.* And the fourth verse of the same Chapter, *There is a time of weeping, a time of laughing, a time of mourning, a time of dauncing;* Let them likewise heare what *Iob* speaketh in the 21. Chapter of his booke and 17. verse *How oft is the candle of the wicked lighted, and how often commeth their destruction upon them?* Noting as the former doth changes and alterations in mans estate: He flourisheth for a time, but anone after he is rebuked, oft lighted and as oft extinguished. Neither can they indeede have possibly a better Schoole-mistress then Experience her selfe whose daily lesson is, that there is no constancie at all to be expected in these *sublunaris* bodies, nothing here but *vici-*
itudes

troubles and alterations, sometimes well,
oftentimes sicke, now rich, then poore;
last day singing, this day sorrowing:
God giuing, and God taking away.
This is that I say which not onely Ex-
perience, but the holy Scripture prin-
cipally teacheth to be the portion both
of the prophane man, as also of the
dearest seruants of God: neither is loue
or hatred to be deserued by it. And for
the latter if time, would suffer vs to take
a view of the liues of holy men, the
holiest that euer liued, we should easily
finde the truth thereof, their estate be-
ing not alwaies the same, but as they
met some good daies, so they crossed
as many euill wherein were not onely
* *tribulations* but *distresses*, *afflictions*, but
oppressions.

The which occasioned *Jacob* in my
minde to speake as he did to *Pharaoh*
Gen. 47. 9. *The daies of the yeeres of my*
pilgrimage are (saith he) few and euill.
Intimating not so few as euill; yea our
Saniour *Christ* himselfe was so broken
and wounded for our transgressions,
and the chastisement of our peace so
vpon

* *Pressuræ.*
Heb. 10.
33.

Mat. 9.

Marc. 1.

Luc. 5.

upon him; a man of that daily sorrow, that some take the ground of the Pharisees speech Job. 8. 57. *Quinquaginta annos nondum habes: Thou art not yet fifty yeeres old:* to be altogether from his looke and countenance so auncient and full of wrinkles, that although not fully 33. yet he looked as a man of fifty. Howsoever yet this must of necessity be yeelded as a truth, else had it beene a thing needlesse and superfluous altogether for our Saviour Iesus Christ to admonish his Disciples as hee doth so oft, both of the Bridegroomes departure from them, and also of the taking vp of the Crosse and daily following of him, if there were not such daies as these: daies of rebuke and tribulations to be expected, not onely of the bad but likewise of the good, and that all things herein come alike to both. The which being so, then let it not seeme strange to any especially to our selues that our wheele is thus in an instant turned, and our pleasant spring strangely changed: that after so faire a calme wee are beaten with so soare a tempest.

tempest, knowing that this is the time
of our chastisement.

Hetherto was our Summer, and we
are they alone that feele this winter.
Howbeit in truth we are not alone: For
neither doe we suffer alone as the onely
persons that haue scene affliction (no
alas wee doe but sippe of that cuppe
whereof so many holy men Patriarkes,
Prophets, and blessed Martyrs haue
drunke so large a draught,) neither do
we sorrow alone; for whilst wee weepe
there are those that weepe with vs: and
whilst we lament behold how a num-
ber on all hands doe sympathize *Sola-*
men miseris.

Lam. 11.

3.

The second thing that we are to ob-
serue in the *precedens* is the Authour of
these rebukes, namely, from whom
they doe proceede, and come: the
which is expresse in the word *Thou*,
somewhat darkely I must needs con-
fesse, yet afterward in the 12. verse of
this *Psalme*, more plainly and cleare-
ly, for there he stileth him by the name
of Lord (*Hear my prayer O Lord*) so
here *when thou* (that is) that mightie
God

God having a being in thy selfe, doest
 giue a substance and being to afflicti-
 ons and chasticements: Intimating that
 from him is *Malum pena* as for vs *Ma-
 lum culpa*, the euill of punishment,
 though not euill of sinne. Thus God
 speaketh of himselfe, *Isa. 45. 7. I forme
 the light and create darknesse, I make
 peace and create euill.* And as the euill
 so the euill Doer, as he further speaketh
 in the same prophesie, cap. 54. 16. *I
 haue created the Smith that bloweth in the
 fire, and I haue created the Destroyer to
 destroy.* Whereupon *Amoz* taketh it as
 granted in the third Chapter of his Pro-
 phesie and the third verse *That there is
 no euill in the ffitie that the Lord hath not
 done.* And this verily hath alwaies been
 the conclusion of the seruants of God,
 at all times and in all ages, that what-
 soeuer afflictions they haue met with
 all in this their pilgrimage that the
 same came from God. Thus *Dauid*
 when *Shemei* cursed him with an hor-
 rible curse, 2. *Sam. 16. 5.* concluded
 that God had hidden him and there-
 fore none must touch him. Thus *As-*

run long before *Lent.* 10. 3. when his
 sonnes were stricken dead before the
 Lord, held his peace, concluding it
 was the Lord that would be sanctified
 of all, that come neere him. This last-
 ly was the conclusion of the whole
 Church in generall; when as manifold
 afflictions like a darke cloud wrapt her
 in on every side, *Lament.* 2. 17. *The*
Lord hath done (saith she) *that which he*
purposed; he hath fulfilled that which hee
 determined. A truth most necessarie to
 be knowne in these two respects.

The first is to comfort and incourage
 the seruants of God, and vs especially
 to beare and vndergo, all crosse and
 calamities how bitter soeuer, with the
 greater patience, and cheerefulnesse,
 considering they come from him who
 as a Father to all, so is he principally to
 the elect, *Math.* 6. 9. *Isa.* 63. 16. An
 earthly father wee know may at his
 pleasure and as he seeth iust cause, cha-
 lice and correct his childe, neither
 ought the childe to take it otherwise
 then well, in no cause either murmu-
 ring or resisting: and if an earthly, then

F

much

much more (saith the Apostle *Heb.* 12. 9.) may the Father of Spirits, our heavenly, and we in the meane while receiuing the same most patiently and contentedly. *Isaacks* burthen *Genes.* 13. 6. was both heauie and vncomfortable; heauie for the matter, vncomfortable for the end: And yet as farre as we can read he bare it willingly, the reason I take it is expresse in the same verse, *Pater imposuit; His Father laid it on him.* Whose example my desire is may be ours: What God will haue let vs imbrace: if hee will impose it let vs indure it: remembring the counsell of *Salomon* to his sonne, *Pro.* 3. 11. *My son refuse not the chastising of the Lord, for whom hee loueth hee correcteth.* Who knoweth not that the Argument that *Absalom* vsed to perswade his Sister *Tamar* to patience, bearing as she might, the hard dealing of her brother with her, was but onely this *Frater est, He is thy Brother?* doubtlesse if this were reason, as he thought sufficient to still her voice, that then cried and wept so bitterly, and pacifie her wrath and furie
against

2. Sam. 13.
20.

against him, that so iustly had deserued it. Then Brethren I beseech you, how much more ought the consideration of the person, from whom, this calamitie is thus sodainely come (he indeed our gracious Father) to perswade, and put vs on, to indure the same, with contented mindes : knowing withall, First, that as he neuer offended vs, so haue we infinitely him. And secondly that it is come from that sweet hand, from whom we haue all our liues long, euen to this instant, receiued such a world of blessings : receiuing then so many good things, is it not reason, that wee should receiue some euill?

Secondly, this doth afford vnto vs a most necessarie direction, to whom to resort, in this and all other our greatest miseries, surely to him onely, and to no other. Intimating herein, the poore Prodigall, who being in that misery, wherein he was, would trie the curtesie of no more Citizens, but went straight way to his Father ; *I will* (saith he) *go to my Father*, so let vs to ours. Thus doe the seruants of God hearten on,

Hos. 6. 1.

Pro. 18. 10

Ier. 31. 20.

Hos. 11. 8.

Isa. 54. 7-9.

Psal. 31. 6.

Gen. 31.
26.

and incourage each other in their greatest trialls. *Come* (say they) *let vs. turne to the Lord he hath spoiled and will heale vs, he hath wounded and hee will binde vs vp.* Neither ought we to be discouraged in so doing, seeing this is he whose name, is a *strong Tower* to which the righteous flie (flying doubtlesse vpon the wings of their faith) and are exalted. This is our mercifull Father, who whilst he is striking hath his bowels sore troubled and his *Repentance rolled vpon him.* For a little space I confesse he hath beene angrie, but if we seeke him in due time he will yet be found of vs, yea he will returne with a-bundance of compassion. Let the *Lacedemonians* therefore in the time of danger tie and binde their *Mars* amongst them with gyues and fetters of gold; And let vs onely hold and tie God, with teares and prayers; Imitating *Jacob* who although the principall *sinners* were shrunke in his thigh, yet would he not suffer, the Angell to depart without a blessing.

The third and last thing that we are

to consider in the precedent is the reason why man is rebuked, contained as we heard in this word *Iniquitie*, when thou with rebuke dost chastise man for iniquitie: Now iniquity we are to know is, taken diuersly in the holy Scripture: two waies especially, either for some great and hainous sinne: and accordingly, doe the brethren of Ioseph speake to him, Gen. 44. 6. God hath found out the iniquitie of his seruants, that is their great and heinous sinne, and is now ready to punish them.

Or secondly, for sinne in generall agreeable to that *Rom. 1. 18. The wrath of God is reuealed from heauen against all iniquity*: And so in this place for iniquitie, that is for the sinne. Now sinne is tearmed by the name of Iniquity *Quia peccatum est ab equitate alienum*, according to the Apostles owne expression *ἡ ἁμαρτία ἐστὶν ἡ ἀνομία*, 1 Iohn 3. 4. For sin is the transgression of Law. Shewing that *ἁμαρτία* or sinne is nothing else but *ἀνομία* a transgression or crossing of the Law of God. And indeed *hinc lachryma*, hence it is (saith our Prophet) that

Her forty five
words relate
Hovver.

Iob. 15. 7.

that man is rebuked : futable to that
Lament. 3. 39. Wherefore then is the
living man sorrowfull ? man suffereth for
his sinne. With which agreeth the say-
ing of the Apostle *Rom. 6. 23. Suspendio*
peccati mors : The wages of sinne is death :
that is not onely the reason why soule
and body be separated , and nature de-
stroyed , but the cause likewise of all
that labour and travell to which man is
daily subiect as the sparkes to mount
vpwards, *Iob. 15. 7. Iniquitie I know*
right well, is not alwayes the chiefe
cause of Gods rebukes, and chastice-
ments, yet is it vusally found in such
as are rebuked and corrected. Let *Iob*
I pray you be our example : (neither
indeed doe I remember any one more
pregnant) whose trialls as all know
were exceeding great (take his owne
word) heavier then the sand of the sea,
Iob 6. 3. and yet the end that the Lord
propounded, as the event shewed, was
not simply to rebuke him for his sinne,
but rather in so doing to trie his faith
and patience, and accordingly to leave
him a Mirror of both, to succeeding
ages.

ages. *Iames* 5. 11. notwithstanding consider but the passage of things betweene God and him, and him and his friends, and you shall finde matter sufficient, as for that, so a farre greater humiliation, as he freely acknowledged vnto God crying *precavi*, Chap. 43. 5. 6. Neither are wee indeed to haue the least thought of iniustice or cruelty in God in thus punishing man for his iniquitie: For shall not the Iudge of the world doe right? *Gen.* 28. 14. No brethren sinne is another matter, and of farre greater consequent, then the ignorant person and prophane imagineth.

For first of all iniquity or sinne is a crossing as we heard before and thwarting of the Law of God: A law first of all perfect in it selfe, and drawing men on more and more to perfection. Secondly a Law, of an infinite God and therefore carying with it an infinite punishment.

Secondly, sinne as it is contrarie to the Law, so to the Law-giuer himselfe, He being light, and that darknesse: He pure and that filthy: He spirituall

Psal. 9. 7.

Rom. 2. 1.

13. 14.

Isa. 6. 3.

1. *Ioh.* 5. 1.

Coloss. 1.

15.

and above, that carnall and beneath.

Thirdly and lastly, it is that which defaceth the image of God in man, and like another bewitching *Delila*, hauing insnared the vnhappy wretch, neuer giueth him ouer til those beautifull locks of his (the ornaments I meane of his minde) be quite shred off, the light of his vnderstanding darkened, (if not quite extinguished) and he of a Prince made a prisoner, of a great Lord a miserable slaue, not to a few, but to all, euen his meanest and basest enemies. Sinne being then (as wee heare) the cause vsually why man is rebuked, then ought we in the first place to be exceedingly thankfull to God, that for all our sinnes he hath so long spared vs, yea the time of our rebuking being come, is it not his great mercy, that whilst the best is thus corrected, the worst are not consumed? *Lament. 3.* And in the next place how ought this likewise to settle our mindes further patiently to endure the rod of God, diuerging all our thoughts wholly from him to our selues,

Hof. 11. 9.

Leuit. 11.

44.

Mar. 7. 23.

2 Cor. 5. 17

Rom. 7. 5.

Gen. 3. 7.

Eph. 4. 24

(elues, making vs impatient with none,
but with our sinnes indeed occasioning
all this ? *Abner* we see for a time dalli-
eth, but ere *Asabel* is aware, with the
hinder end of his speare hee striketh :
And this *Egyptian* robber, howsoever she
embraceth, yet if she can at the last she
strangleth.

Againe, sinne being (as wee heare)
thus hatefull in the sight of God, then
you that loue the Lord, hate euill, *Psal.*
97.10. *Amos* 5.15.

Hate it : First, as an enemy to God.
What the Father iustly hateth, there is
no reason in the world that the sonne
should loue. Our Father long agoe be-
ganne the *Fend* : let vs beseech you his
sonnes and daughters continue it.

Secondly, as an enemy to our selues,
it being the originall not onely of this,
(as before was shewed) but of all other
miseries and calamities that wee meet
withall here in this troublesome vale :
euery day that hath the least, hauing by
meanes thereof enough of the owne
sorrow.

And therefore howsoever the foole
maketh

Heb. 11. 35

maketh a sport of sinne, *Proverb. 10. 23.* and 14. 9. let vs I pray you, foster no such Scorpion in our bosomes, which howsoever (as I said before) it may fawne for a time, will at the last wound vs to the heart: whose pleasures are but for a season, and their end alwayes bitterness.

The subsequent are in these words: *As a moth thou makest his beauty to consume.*

The which words haue diuers significations allowed them by Interpreters. We will thinke only but of two: And first of all they are taken

1. *Passiuely.*

2. *Actiuely.*

Passiuely, that a man, howsoever he may presume perhaps vpon himselfe, his strength, wildome, riches, and many other preferments, yet is he no more in the hand of God, then the silliest moth in the hands of the mightiest man, who at his pleasure crusheth the same, and bringeth it vnto nothing. The which indeed is a truth, and the onely drift of our Prophet here in this place, to shew the vanitie of man; howbeit, the same

to

to my thinking expressed after another manner : And therefore we will follow the second opinion, taking our Prophets meaning altogether *Actively*, intending a comparison, wherein God is (as we heard before) compared to a moth, and man to a garment : The which comparison or similitude of his be rather (in my iudgement) chuseth then any other, not only in regard of the secret and sudden working of God in humbling and abasing of the proudest man, but also as best suiting the prophane, and yet ordinary conceit that man hath of the eternall and Almighty God, esteeming him no better then a moth or flie, and his anger but a buzz, and not to be regarded. An hard censure I must needs confesse of the creature, especially in regard of the Creator ; yet our Prophet seemeth to yeeld to what they affirme : *A moth*, saith he, but withall sheweth, that suppose a moth, yet a dreadfull one, as soone spoiling and consuming the mightiest Potentate, and most renowned person in the world, together with
all

all his glory and beaurty, as the moth doth the fairest garment and of greatest lustre. Now although that this comparison here vsed by our Prophet, be sufficient of it selfe to set forth God even in his weaknesse, as the Apostle speaketh *1. Cor. 1. 15.* farre stronger then man, yet for the vnderstanding of the words the better, we are to consider the reason of either.

1. First, why God as a moth consumed man.

2. Secondly, why man so glorious a creature is so suddenly consumed as a garment.

The reason of the former, wee shall finde the better, if we consider the eternall God here likened to a moth, set forth vnto vs in the holy Scriptures by other comparisons farre more honorable, as namely *Hos. 13. 8.* by *A Beare robbed of her whelpes, rending and tearing the heart and call.* *Isa. 3. 6.* by *a dreadful Lion roaring out of Sion, and the heavens and earth shaking.* But of all others, most glorious are those comparisons that you may reade of *Dan. 7. 9. 10.* where

where he is described, having His haire
as pure wool, and his eyes a flaming fire:
A fiery streamer going before him, and
thousand thousands ministering unto him.
Job 15. 16. Beholding the heavens, and
they are impure in his sight. And Job 4. 18.
Imputing follie to his Angels. Isa. 44. 13.
Crying and shouting like a man of warre.
Ios. 5. 13. A valiant Captaine with a glit-
tering sword in his hand. Apoc. 19. 13. 16.
His Coat-armour dipt in blood, whereupon
is written (without doubt in golden let-
ters) Rex regum, & Dominus dominan-
tium, The King of Kings, and Lord of
Lords. But of all other, that Heb. 12. 29.
For our God is a consuming fire. No mar-
vell then if whilest hee rebuketh, the
beauty of man consumeth. For this is
he that toucheth the mountains, and they
smoke; and at whose rebuke the ancient
hills vanish. Now the only reason why
the spirit of God both here and in so
many other places in the holy Scrip-
ture is so frequent in describing and set-
ting forth of this God, is without que-
stion (as wee have heard before) that
man, fillie man, may have more ho-
nourable

nourable thoughts, together with a more high and reverend esteeme of the diuine and glorious maiestie, then naturally bee hath. For certainly the thoughts of man in regard of God are (as I said) most ordinary and meane, as may appeare

1. *By the Honour,*

2. *By the Feare,*

(though both his due) that are vsually afforded vnto him.

And first for honour, there is no question but that honour is due to him, not only as the Father of vs all, *Ephes. 4. 6.* and accordingly doth he challenge it to himselfe of all his sonnes and daughten *Mal. 1. 6.* *If I be a Father, where is mine honour?* but also it is his due, as our dread Soueraigne, and King vniuersall: which maketh our Prophet *Psal. 2. 12.* so earnestly to exhort all sorts, yea the most puissant Princes on the earth, to doe their homage daily before him for feare of his high displeasure. Now how farre men are from the performance of this so necessary a dutie, may appeare.

First, by the obedience that is yeelded

ded to his most blessed ward, *That rod of his power*, whereby he ruleth in the midst of his enemies. Who (brethren) like *Ester* toucheth this Mighties Scepter, and boweth himselfe before it? Nay doe not men rather imbase and contemne the same? he saying what he will, and they notwithstanding doing what they list.

Secondly, who doth honour this God as he ought, in deuoting to him all that he hath, soule and body, *a living Sacrifice*, making his members weapons of righteousness, and daily opening the doores of that faire Temple of his, (his soule I meane) that so *the Sonne of glory* may come in, and not onely inlighten, but enrich the same with all sauing graces, Faith, Hope, Repentance, Peace of conscience, Sanctification, and such like?

Thirdly, who doth honour him in depending and waiting vpon his prouidence both in prosperitie and also in aduersitie?

In prosperitie neither sacrificing to his net, nor burning incense to his yarne,

Psal. 110. 3
Isa. 53. 1.

Rom. 12. 1.

Psal. 14. 7.

Gal. 5. 21.

1.
Hab. 2. 16.

Iam. 1. 17.

2

Deut. 8. 14

Pfal. 65. 11

Iob. 11. 3.

& 29. 2.

Gen. 25.

34.

Ier. 2. 19.

Ier. 2. 19.

1

Ier. 2. 19.

varne, but with *Jacob* Gen. 32. 10. alien-
 ing all that he hath, his whole estate, to
 God the giuer of euery good and per-
 fect gift. Being full, nor forgetting him
 whose steps haue thus dropt downe fat-
 nesse vpon him, and whose light now
 shineth vpon his habitation.

And secondly, in aduersitie is not
 ready with prophane *Esa* to sell his
 birthright, as occasion serueth, to free
 and deliuer himselfe from the correct-
 ing hand of God, vnder which he ought
 rather to humble himselfe, with that
 holy mans resolution; *Although thou*
killest me, yet will I trust in thee. Iob 13. 15.

Secondly, for the feare of God, it is
 that which the Lord himselfe comman-
 deth and challengeth likewise at the
 hands of all his seruants. *Deut* 4. 9. and
6. 1. *Psal.* 1. 7. *Matth.* 23. 28. And yet
 who is there that feareth this God with
 that awfull reuerence that is due to him?
 No (alas) men feare the creature more
 then the Creator, the garment more
 then the maker. Earthly men are feared,
 especially Kings and Princes of the
 earth; and good reason, for their wrath

is the messenger of death: If men feare them, then who would not much more feare thee, *Oh King of Nations?* But the truth is, there is little feare of God at this time (I will not say with *Abraham*, in this place, for farre be it from me by so saying to wrong so Christian an Assemblies, howbeit this I may safely say) in some parts of the Land. Instances let me giue you two. First, doe not men ordinarily those things that their consciences doe tell them vex and grieve our gracious Father as he sitteth in heaven?

Secondly, are not things vsually committed in the flaming eye of God, which men labour by all meanes possible to cloake and cover from the knowledge of the world? Certainly, where these things are, there is no feare of God, and if it be, sure I am no filiall. And seeing it is so, how necessary then is it for euery one of vs to haue this God alwayes before our eyes, not only as he is described in his most holy word, but verifying the truth thereof both in rewarding of the righteous, and punishing of the wicked,

Pro. 16. 14.

Ier. 10. 7.

Gen. 20. 11.

Gen. 6. 6.

Eph. 4. 30.

Dan. 10. 6.

Ios. 7. 21.

Psal. 2. 10.

Rom. 2. 6.

Apoc. 22.
12.

wicked, giuing every man according to his workes? Let the kindnesse of God allure vs, and his mercies shewing daily vpon the dwellings of the righteous, perswade vs to honour and feare this Almighty God.

Exo. 14. 20
Dan. 5. 6.

2. King.
19. 37.

וַיִּשְׁמַע יְהוָה
אֶת-קוֹל עֲזַרְיָה
וַיִּבְרַח הַמֶּלֶךְ

If not they, then let the Maiestie of God strike a terror into vs, wee seeing this deuouring moth suddenly consuming the beauty euen of the mightiest, in the midst of all their royaltie. Let vs therefore behold *Pharao* in the midst of his Armie drowning, *Belteshazzar* in the midst of his cups trembling, *Sanacharib* in the midst of his Temple dying, and his Epitaph over him warning all men to feare this dreadfull moth. Lastly, let vs behold black-mouthed *Indian*, in the midst of his greatest securitie breathing out his damned spirit with *Virgils Gaius*. Thus I say let vs take notice of the goodnesse of this God, as also of his almightie power, by opening our eares to his voice, and our eyes to his workes: so shall we thinke most highly of him, and basely of our selues; honour him, and
humble

humble our selues, saying with *Iob*, I
haue heard of thee by the hearing, but now
mine eye seeth thee, therefore I abhorre my
selfe in dust and ashes, Iob. 42. 4.

Secondly, let vs (I pray you) consi-
 der as before the power of the moth, so
 in the last place the frailtie of the gar-
 ment: a principall ground or reason
 why it is so suddenly consumed. *Surely*
every man is vanitie.

The which being a principle hardly
 beleueed, is therefore (as you see) by
 our Prophet earnestly vrged & preiled.
Surely (saith he) *man*, that is, not one
 man, but all, not this man, but every
 man, *is vanitie*. Further, whereas hee
 saith *man*, we must not take him alone,
 but attended likewise with all his glory,
 the garment with the beautie, and both
 but vanitie.

Let vs (I pray you) single out both
 these, that so wee may take the better
 notice of either.

And first of the glory and beauty of
 man in the first place, being no other
 but the possession of those things, as we
 heard before, that make him glorious

and renowned, as honour, riches, strength, beautie, and the like: all which he sheweth to be no better then man, and man vanitie.

And indeed vanitie they are, First in themselves, being most vnconstant and vncertaine.

Secondly, in their promises, promising much, but performing little, nay for the most part the quite contrary happening.

Their manner is to make men beleeue that they can lengthen out their dayes, but alas oftentimes they shorten them, that they can make them the happiest vnder the Sunne, and for the most part they make them the most miserable, not only in bringing with them such a number of cares and troubles, but also so locking vp and imprisoning their thoughts in themselves, that their soules haue no libertie, scarce an houre in a yeere, to consider of those things, wherein the true ioy and comfort of a Christian consisteth: for which their false and deceitfull dealing, they haue the lie giuen them *Psal. 4. 2.* And the
Prophet

Prophet *Jerem.* 9. 23. 24. exhorteth all those that haue them, in no case to be ouer-ioyed or puffed vp with them. *Let not* (saith he) *the wise man reioyce in his wisdom, nor the strong man in his strength, neither the rich man in his riches: But if any glory, let him in this, that hee knoweth me that sheweth mercy and iudgement.*

Secondly, as his glory is, so is himselfe, nothing better, but vanitie.

1. First, vanitie, being taken from so fraile and brittle an element.

2. Secondly, vanitie, being so subiect every moment to be dissolued into the same againe, and in the meane while meeting with such and so many sorrowes, and with so few and such mixed pleasures, that leauing the stage, hee may close vp his part with that speech of *Iob*, 4. *I had for inheritance the mouthes of vanitie.*

Seeing then that man with all his glory is vanitie, let vs not then (I pray you) build vpon him in the least regard placing our trust and confidence in him, *No* (saith the *Psalmist* 46. 3.) *not in*

Princes. One reason is there : for there is no helpe in them. There is another, *Isa.* 2. 22. for their breath is in their nostrils. And here in my text the ground of both : For they are but vanitie.

Secondly, as we build not vpon others, so let vs not (I pray you) build vpon our selues in regard of any outward priuilege whatsoever, seeing wee are no better then others, but euen vanitie as well as they.

But here let me make a stay a little, and propound two questions, which being answered, then will I draw to a conclusion.

The first shall be this, What the reason should be, that God being so strong and man so weak, the wicked now with standing all this, should liue, and wax old, and grow in wealth, *Iob* 2. 7. These are Gods enemies, why doth hee then suffer them, seeing if he please he can so suddenly consume them?

To this I answer, that long life, together with the fruition and enioyment of these outward things, are not alwayes a blessing, and if they be, surely rather

Esans.

Esaus, yea euen in *Esaus* eye they are not the best, which maketh him so discontented with his brother for leauing him but only this. And in truth God suffereth the wicked oft times as *Dauid* did both *Absalom* and *Adonijah* from their cradle, laying the raynes vpon their necks, and giuing them their hearts desire: his rod is not vpon them, they spend their dayes in ease and pleasure, and all this in the end for their ruine. Such lenitie as this in man is crueltie, in God seueritie. A sore punishment that God oft times inflicteth vpon the worst men, in giuing them vp to their hearts desire. The foole hath his ease, and this slaieth him.

But secondly there are diuers other speciall ends that our heauenly Father propoundeth to himselfe in all this. I will name but some of them.

First, to allure and draw the prophane man to repentance: *knowest thou that the patience, and long sufferings, and beautifullnesse of the Lord, leadeth thee to repentance?*

2. Secondly, that *Asher* may be the

Iob 21.7.
8.9.

Psal. 78.39.

I
Rom. 2.4.

rodde of his wrath and staffe of his indignation, *Iſa. 10. 5.* 1. to scourge and humble his Church, and people for their iniquities.

3

Thirdly, to take away in the end all excuse from them: *That thou mightest be iustified when thou speakest, and cleare when thou iudgeſt, Pſal. 50. 4.*

4

And laſtly, to ſhew vnto the world, that the happineſſe of a Chriſtian, reſteth not in theſe ourward and fading things, but that there is another recompence of reward, to which *Moses* and all the faithfull haue from the beginning looked, of higher nature, and more noble conſequence.

Heb. 11. 26

My ſecond demaund ſhall be, the reaſon, why the Lord thus ſparing the wicked man and miſcreant, doth in the meane time rebuke and chaſtice his deareſt ſeruants, and oftentimes, in this very kinde curing them off, in their flourishing age?

1 Cor. 3. 22

Now the Reſolution in a word, that not onely afflictions, but death it ſelfe is to the ſeruants of God great advantage.

Phil. 1. 21.

+ O

And

And first for afflictions, they serue most excellently to weare and wast away by litle and litle that body of death or rather sinne, that is the cause of death, and whereof the Apostle so exceedingly complaineth, *Rom. 7. 24.* These are the refining pot, of the Lord whereby he purgeth his gold from the drosse; and his cutting knife, where-with he cleanseth his vine, and is daily pruning of the superfluous branches.

Secondly, to weane them more and more from this world, that with the *Epicures* they should not make their nest, hereupon the earth: or with the *Israelites* delight too much in this their *Egypt*, but that loathing the Tents of *Kedar*, they should long bourelly for the habitation of *Sion*.

Thirdly, To make the kingdome of heaven (they being once entred the same) the more pleasant and delightfull to them. The poore Pilgrime that hath now bene detained sometime in forraine parts farre from his native soile, the worse his condition hath bene, the more welcome is his home

1

Exc. 22. 30.

Pro. 17. 3.

Ioh. 15. 1.

2

Psal. 110. 5.

3

Vnto

vnto him? with what cheere doth hee enter his doores; and with what contentment doth he sit him downe in the midst of his friends flocking on all hands to congratulate his returne? His misery past is instantly forgotten; or if he speaketh of it at any time, it is alwaies with much delight. Doubtlesse this is the estate, of all the seruants of God their pilgrimage once ended, and they through manifold afflictions entered that blessed Pallace, by how much they haue more suffered, by so much are their ioyes more augmented. Here they were contemned and spurned at: How comfortable then are the embracings of that heauenly company vnto them? Here naked or at the leastwise in ragges and parches. How welcome then are those pure garments the pretious robes of Christs righteousness to them? Here hungrie and thirsty. How happy then doe they thinke themselues, being once set at Table with *Abraham* and his sonnes, feasting and banqueting in the kingdome of God?

Lastly,

Apoc. 7. 9.

Mark. 8.

Lastly, hereby those graces, that otherwise would lie hid and buried within them (or at leastwise not shew themselves so clearely) are discovered and made manifest to the world. These being the sharpe and cutting windes of the Lord that blowing vpon his garden, cause these blessed flowers to cast forth their saour. They bring indeed darknesse with them, but onely to this end that the beautie of these pretious Diamondes may be the better viewed and more plainly discerned.

Secondly, as these so death it selfe is gaine vnto them, die they sooner or later; If later, then they are Schollers, longer trained vp in the Schoole of Christ, and hauing greater experience of the goodnesse of God, attaine to an higher pitch in grace and fuller ripenesse in Christ.

Secondly, if Christ calleth sooner, the sooner doth *Bartimius* throw off his patched cloake. And the sooner the Angell calleth *Peter*, the sooner doth he leaue that stinking prison of his, and through the iron gate entred a Citie both

both spacious and delightfull.

Daughters of Ierusalem (saith our Saviour Christ) *weepe not for mee, but weepe for your selues.* And yet hee was then approaching the gates of death in the middest of his daies, and flower of his age, yet saith he *Weepe not for me.*

And truely, no cause at all, had they to weepe for him, for now was the time, when the sonne of man, should bee glorified: Now was he to put off that shape, and forme of a seruant, which for our sakes he had taken vpon him. *Phil. 21. 6. 7.* now was the time come, when being wholly freed from the contempt, and scorning of all his enemies, he should be aduanced about all principalities and powers, *That at the name of Iesus every knee should bow, Ephes. 1. 21. Phil. 21. 10.*

Let them therefore not weepe for him, if they will weepe, then let them onely for themselves and for their sinnes.

And as this is the estate of the head, so is it likewise of the members: howeuer the ignorant man esteemeth them

them dying in the best of their strength and middest of their daies, as vnhappy men; yet wee are to know, that thus their taking away doth adde greatly to their happinesse. For behold death giueth to them *A quietus* off from all their labours, and a cessation from all their troubles. After that no more paine or griefe, no more sorrowing or lamenting: *Their mouths are filled with laughter; and the salt teares wiped from their eyes.* That pleasant Land and fragrant Hill, *Mount Sion* (I meane) which all their life long like *Moses*, standing on *Mount Nebo* they beheld afarre off, now they cheerefully enioy: here they walke to and fro, no longer by faith, but now by sight they see as they are scene, they know as they are knowne. If then their estate be thus (as indeed it is,) and farre more happie a great deale then I am able to expresse) why should any trouble themselves in bewailing and lamenting the same which is euery way so blessed?

But will one say to me; *Not sorrow?* why who can with drie eyes behold such worthy

Apoc. 7.
& 21.

worthy persons as this cut off in the prime of their age? who for their piety, wisdom, learning, and many a noble vertue might haue stood the world (if God had thought so good) in exceeding speed. *Shall the righteous perish, and no man lay it to heart?*

To this I answer, though there bee no cause at all why we should sorrow for them, yet there is cause sufficient for our selues: and that in these three respects:

First; That when wee had them wee made no more accompt of them, nor knowing our good untill wee had lost it.

Secondly, that by our sinnes wee prouoked the Lord to deprive of so great comfort and to extinguish such glorious light in this Church.

Thirdly, let vs weepe for our selues, in that the euill day is so fast approaching vpon vs. *These summer birds doe leave vs, doubtlesse: our winter is coming.* God hasteneth so fast, his seruants into their chambers, and therefore we haue cause to feare that a storme is at hand.

But suppose the Lord spareth the Land
in generall, yet good cause haue wee
euery one in particular, to looke to
himselfe, wee heare what our Prophet
heare affirmeth in the latter part of my
Text, that *Euery man is vanitie*: and
wofull experience this day verifieth the
truth both of this, as also of the former:
That when God rebuketh, man con-
sumeth, and therefore it being so, let
me desire you all, a great assemblie here
met together, (some I know onely to
see, but most to sorrow.) well to consider
the speech of the Preacher, *Eccles. 7. 2.*
affirming that it is farre better to goe to
such a house as this, *The house of mour-
ning, then the house of feasting*; and his
reason is for this saith he is the end of
all men, and the liuing will lay it to his
heart. Giuing vs to vnderstand, that
such places as this (where are so dole-
full objects offering themselues to all)
serue most excellently to awaken the
drowlie and secure heart of man
dreaming (as before) of I know not
what perpetuity and stedfastnesse of
things here below, to entertaine
thoughts

thoughts farre differing, both of the
 vanitie and vncertainetie of all other
 things, so principally of man himselfe.
 And accordingly I beseech you let the
 temper of our thoughts be, wee are the
 living, in this honourable Gentleman,
 let vs behold the inconstancie of all
 things here in this transitory world;
 and in his end, the end of vs all: and
 let vs not onely see but consider, and
 lay it to our heart: where hee is now,
 we must all come hereafter, death be-
 ing the haven, where the smallest boate,
 and tallest shippe at the last arriueth:
 Yea the appointed Harbour of all the
 living, *Iob. 30. 30.* we shall go to him,
 but he shall not returne to vs, *1. Sam.*
12. 23.

Secondly, as he is gone before, and
 wee there is no remedie must follow
 after, so indeed know we not how so-
 dainely, a hint whereof, our Prophet
 giueth in the first word of my Text.
When thou, that is, at what time soeuer
 thou intendest to rebuke man: intima-
 ting, that as there is a day and time of
 rebuking, so God knoweth when, it

may be neerer, it may be further off, it may be to morrow, it may be this night. *Thou foole, he will take away thy soule from thee.*

Sure we are, we all must die. *Old men may, young men must:* but who knoweth amongst vs all, whose lot is next, and at whose doore the staffe now standeth? Seeing therefore it is so, let the prophane person, whose eyes the God of the world hath blinded, doe as pleaseth him: let him make his rest here on the earth, and minde no other but these earthly things: let his thoughts be continually working how to pull downe his barnes, and build bigger, or how he may goe to this or that Citie, and there continue a yeere to buy and sell: *putting the euil day from him:* Like those whereof *Isa. 50. 13* calling for wine and strong drinke, *Come fetch wine, and let vs fill our selues with strong drinke, for to morrow shall be as this day and more abundant.* But let vs brethren take a quite contrarie course, seeing our liues are so vncertaine, to thinke more of our departure then euer before: practising

Iam. 4. 13.

H

the

thoughts farre differing, both of the
 vanitie and vncertainetie of all other
 things, so principally of man himselfe.
 And accordingly I beseech you let the
 temper of our thoughts be, wee are the
 living, in this honourable Gentleman,
 let vs behold the inconstancie of all
 things here in this transitory world;
 and in his end, the end of vs all: and
 let vs not onely see but consider, and
 lay it to our heart: where hee is now,
 we must all come hereafter, death be-
 ing the haven, where the smallest boate,
 and tallest shippe at the last arriueth:
 Yea the appointed Harbour of all the
 living, *Iob. 30. 30.* we shall go to him,
 but he shall not returne to vs, *1. Sam.*

12. 23.

Secondly, as he is gone before, and
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Iam. 4.13.

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the commaundement of our Sauour
Christ, *Mat. 24. 41. Wake therefore, for
you know not at what houre your Master
will come.* Getting into our Lampes
store of oyle, that so when the voice is
*Ecce sponsus venit : Behold the Bride-
groom commeth :* we may like wise Vir-
gines be euery way fitted, to attend vpon
him into that presence Chamber whi-
ther this worthy person is already
gone. To which most sacred place,
Christ for his mercies sake bring vs
all: to whom with the Father and
the holy Spirit, be praise and
glory world without
end : *Amen.*

* * *

V P O N



V PON THE FVNERALL
of S^r EDW. LEWKENOR

(1)

Amongst the mournfull multitude which stand
With Cypresse branches 'bout the monument
Of this dead Knight, who list to vnderstand
His life, his death, what he, what his descent,
With all which vnto him is pertinent :

Right glad would I this gentle taske fulfill,
But that my Muse fearing it mought be spent
For vndertaking thing beyond her skill,
Only a Porters place will here supplie,
To let them in, where they may read this historie.

(2)

There they shall read, how worshipfull his Berth,
(To which ambitiously all sorts aspire,
How e're in other worth they suffer dearth)
There they his wealth, (which worldlings so desire)

H 2

There

Vpon the Funerall

*There (that which only gentle mindes admire,
And doth embellish wealth and parentage)
His Learning and Religion entire :*

I, for my part, (how e're in this nice age

*It sound but ill, and homely seeme) will span
His spacious praises thus, Hee was an honest
(man,*

(3)

*So leaving him to his eternall rest,
Let not my disesteemed Muse offend,
If my respect (whiche euer I profess
Both to your selfe, and my much honored friend)
Sad Lady, I to you now recommend.
Whose grieffe for his decease (if you giue eare
To your deare loue) will neuer haue an end:
Nay but adde faith against despaire and feare,
And pretious hope let in your bosome dwell,
Wherein else differ Christians frō the Infidell?*

(4)

*He is not dead, whom you as dead lament,
Only in the iourney which all once must goe,
He you in time a little ouer-went :*

And

And euen in dutie (which all wiues doe owe,
And wherein you much buxomnesse wont shew)
You him precedence may not well denie,
Sith to prouide against your after woe,
For your best comfort and societie,
He hath you left (till you two meet againe)
The gages of his loue, the models of you twaine.

(5)

To whom, vouchsafe me leaue among the rest
Which honour you and your faire Familie,
To wish all good, and of all good the best:
Whereto Almighty God which sitteth hie,
Let say Amen: let all the Saints replie,
And all the blessed Angels, which intend
The care of man, this blessed note reuie:
Ioy you await, and comfort them attend,
Like ready handmaids, and what euer thing
May theirs or your delight, or new contentment
bring.

(6)

And if my praiers of any force may be,
Such as the Palme in midst of fresh Spring-tide

Vpon the Funerall of &c.

In some cleere crystall streame her selfe doth see,
And her strait twigs, and branches spreading wide,
Which goodly sprout and burgen from her side,
With siluer blossomes rich embollished,
So may you see your young Imps multiplide,
And grow vp thicke like seeds in gardens shed,
And last your owne liues threed be drawne so
small,
That (not a minute ere your time) like fruit full
ripe you fall.

(7)

Here stay my Muse, and crauing pardon, kisse
The vertuous hand of this sad Lady Gent.
Who to her sex so worthy credit is,
That for ten thousand women which miswent,
Her gracious life and sweet comportement
Shall make amends, and take away the blame
Wherewith they all their sex haue sham'd & shent:
For which her endlesse praise and her good name
Like pretious Incense shall on hie ascend (friend,
To heauen, and earth indeering her with God to

FINIS.